THE UNITED CHURCH

JUNE 1, 1956

OBSERVER

woman of the church

See page 9

Observer

EILEEN CONNOLLY AT U.C.T.S.

Woman of the Church
By E. L. Homewood

Japan Today
By W. H. H. and Gwen Norman

Back to the Mission Fields

Letters

Presbytery Protests

Dear Sir: The winter meeting of the South Alberta Presbytery heard the following motion: "That the South Alberta Presbytery make a protest to THE UNITED CHURCH OBSERVER concerning the publication of any article singling out one commercial organization, such as that article on the Wells Organization."

This motion was carried with five members of the court in opposition, including the undersigned.

I trust that this action of the court will come to the attention of the proper authorities.

L. T. C. Harbour, *Secretary,*
South Alberta Presbytery.
Lethbridge, Alta.

Presbytery Praises

Dear Sir: The Hamilton Presbytery in session recently passed the following resolution, which I was asked to forward:

"The Presbytery of Hamilton expresses its thanks to the Editor for his article in THE UNITED CHURCH OBSERVER on the New Pension Plan, in which we believe he has given the Church real help in a critical issue."

C. H. Hetherington,
Hamilton, Ont. *Secretary.*

"Heaven help us . . ."

Dear Sir: I have been reading lately in THE OBSERVER that someone says "cut out the cartoons," the first touch of real humour we remember seeing in THE OBSERVER. Now please-pu-lease don't take away those cartoons! . . . Heaven help us if we can't laugh.

Toronto, Ont. I. Y.

Discouraged and Disgusted

Dear Sir: Upon reading the Question Box of April 15th, I am discouraged and disgusted and at 74 years of age. Truly it "Maketh the heart sick." This, to your answer to "Could you tell me on what grounds some people condemn smoking as a sin?" Well, if there is no sin, why not smoke in the church service? Would I be justified if I encouraged my family and grandchildren, both boys and girls, to smoke. One of the reasons for my not smoking is I believed that "example is better than precept." By your answer I am licked . . .

A Former Steward.

P.S. The cartoons *do* have a message.

"You Are Up-to-date"

Dear Sir: Apropos of recent letters to OBSERVER advising dispensing with cartoons. The cartoons to date seem to me to aim at doing a very efficient job of equating the past with the present.

"What's the rush? They don't debate pensions for another half hour!"

Who in the present day covets his neighbour's ox? But cars! Here you are up-to-date.

Not everyone realizes how difficult it is to equate the past in the time of the ten commandments and later in the time of Jesus with thinking as it is today.

Here the cartoon is at its best. Every cartoon THE OBSERVER has printed has been a sermon in a nutshell and much longer to be remembered than a laboured exposition of the same idea.

Our congratulations to you on doing as masterful a job of making as fine success of our present day church magazine as past editors did in their day, and more than that including good articles on subjects of extraordinary present day interest as mining operations and life in Kitimat.

We are living in a thrilling age and THE OBSERVER is not failing to recognize its importance.

So please do not dispense with the cartoons. They are very clever and up to the minute. . .

North Vancouver, B.C. Mabel Barker.

Text for Pension Plan

Dear Sir: For your second article on the New Pension Plan may I suggest a text? To give Biblical support to this new policy of giving some of the ministers in the New Entrants Plan higher pensions than their brothers after 40 years of service, you could use Luke 19: 6: "Unto everyone which hath shall be given, and from him that hath not shall be taken away even that which he hath." . .

These days many ministers are praying and voting that by some miracle the Huron (equal) Pension Plan may be adopted by General Council this fall.

Cowansville, Que. (Rev.) Gerald Fee.

"Sermon Without Words"

Dear Sir: Comments on your cove showing the man with one black and on white hen reveal that the point was misse by the writers. I consider that "study i black and white" a sermon without word As the poultry man judges his hens b their production of eggs, which is the job, and does not favour one colour an despise another, so God judges people b their attitudes toward Him and towar each other. The colour of one's skin shoul be of no more importance than a hen feathers. . .

A Reade

Agrees With Mennonite

Dear Sir: When a layman begins t express his ideas on biblical interpretatio he feels as if venturing into deep water– theologically. However, anent recent refe ences in your "Letters" to "Lead us no into temptation," having in mind Moffat introduction to his translation of the Bibl it has long been my feeling that thes words mean "Let us not be led int temptation." This, of course, is almos identical with the Mennonite brother "Suffer us not to be led into temptation, in S. Oliver's letter in your last issue. .

Montreal, Que. C. A. Spence

"Must Be Repealed"

Dear Sir: You have wisely written—"I the Church feels that a principle wa violated, this section will have to b repealed whatever the cost." The principl which was incorporated in the Methodis and in the United Church Pension Fun has been violated. LET IT BE REPEALED! . . .

West Hill, Ont. H. Howey

Prefers "Graduated"

Dear Sir: Under the heading, "Observations" you say, "One doesn't graduate from a College, the collegiate graduates its graduates."

I quote from the *American College Dictionary*: "graduate—v.i. To receive a degree or diploma on completing a course of study."

"He was graduated" is unnecessarily cumbersome. I much prefer "He graduated."

Flemming Holm.
West River Station, N.S.

Pensions

Dear Sir: The Brotherhood of Huron Presbytery must be something fresh from Heaven—advertisements, pamphlets, resolutions for the whole Church. . .

Huron seems to think that years of service alone makes a fair basis of brotherhood in a pension scheme but that personal contribution does not. Is it brotherly that a minister, compelled to retire after twenty years of service because of ill health, should receive only half as much pension as another who retires after forty years of service with good health? Should a widow, whose husband served forty years, get $800 a year, and the widow of a minister who served for 20 years get only $400?

There are many kinds of brotherhood, and we should be careful that we do not fight for our favourite brand so hard that we destroy more than we produce.

St. Thomas, Ont. A. H. Johnston.

"A Little Vanity"

Dear Sir: It was with great interest that I read your editorial on the subject of earrings being worn by choir members. It has been a source of concern to me for many years. The following Sunday I read it to my class of fifteen-year-old girls who all sing in the Junior Choir and who all wore earrings of varying shapes and sizes. We had no time to discuss it—in fact the bell rang before I finished reading it—but the next Sunday not one of them wore an earring. There are about 25 girls in the choir altogether so my class had asked all the girls to take them off. I explained that there would be more comments in THE OBSERVER. Then it occurred to me that possibly we should "compose" a letter so a paper was circulated and each girl wrote a comment (unsigned). You see I was beginning to feel like a dictator—especially if some still believed it to be all right. One girl thinks that all choirs should consider not wearing earrings as it distracts people's attention from the service, while another sums it up—"If each girl searches out her heart for the reason for wearing earrings she will know that a little vanity is the cause and vanity does not belong to Christianity."

We will be watching THE OBSERVER for further comments.

Stettler, Alta. Olive Long (Mrs. J. L.)

"Lead Us Not Into Tribulation"

By GEORGE JOHNSTON*

IT IS clear that many United Church members are concerned about the meaning of the clause in the Lord's Prayer, "Lead us not into temptation." None of the solutions offered in the letters printed has any basis in the text and some of them, indeed, involve tampering with the clause on purely arbitrary and subjective grounds. It is quite unfair for interpreters of any kind to twist words of Scripture for their own convenience.

Sometimes 1 Cor. 10: 12, 13 are cited to explain the petition as a request for divine help because we cannot meet trial or temptation without it. But this fails to deal with the implication in "Do not lead us," viz: that God might lead us. James 1: 13 explicitly refutes the idea that God tempts any man to evil. God may test, but He does not tempt us.

It is, of course, possible that the original Aramaic of Jesus has been corrupted in translation to Greek; but this is not very likely. The Lord's Prayer must have been carefully treasured from the start; note the citation of "Abba, Father" in Gal. 4: 6. We must ask, therefore, what *peirasmos* means. It could be trial, temptation or tribulation. Jesus came preaching about God's intervention at a critical period in Israel's history; the last days, as expected by prophets, dreamers and pious Jews, were then being fulfilled. "God's Kingdom is at the door," said Jesus. Now, the Kingdom usually involved a Messiah; but there was no unanimous conception of the Messianic King. Many did, however, think that the establishment of divine sovereignty in the earth would bring convulsions, revolutions and much tribulation—the "Messianic Woes." As Jesus persevered in His mission, He came to realize that God's love would most certainly mean suffering. Homes would be split. Governors would persecute. Even the synagogues would expel His friends. If the "Disciples' Prayer" was given at a relatively early period in the ministry, Jesus may well have told them to pray: "Do not take us into the Tribulation," i.e., the time of terrible testing, danger and sorrow when the sons of darkness made war on the sons of light. Later on, Jesus knew that for the faithful escape would be impossible. He himself as the strange Messiah who loved to the uttermost would be betrayed and put to death. His little flock would be scattered. Hence the Fourth Gospel rightly makes Jesus say, "In the world you have affliction" (16: 33) and rewrites the Prayer: "I do not ask that thou wilt remove them from the world, but that thou wilt defend them from the Evil One" (17: 15). The Holy Spirit comes to defend the disciples.

Since Jesus explicitly warns us against vain repetition (Matt. 6: 7), we must learn not to parrot the so-called Lord's Prayer. It is still possible to pray, "Lead us not into the Tribulation," if we believe that God will finally make an end in a series of convulsions and sorrows. It is impossible to do so, if with St. Paul we know that the Church in its members must still "fill up the sufferings of the Messiah" (Col. 1: 24). We are in the world and it is a sinful world. To love God in Christ and submit to the Holy Spirit inevitably involves us in trial, temptation, and tribulation. We should therefore pray that, since we must meet tribulation, we may be defended by divine grace and kept faithful.

Thus Matt. 6: 13 probably meant: "Lead us not into (the Messianic) Tribulation, but deliver us from the Evil One."

**Dr. Johnston is Professor of New Testament at Emmanuel College, Toronto, Ontario.*

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299 Queen Street West,
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Devotions By PETER GORDON WHITE

An Act of Worship

OUT our way, in the little wooden Home Mission church that has served us for the past three years, and will do so for the next three months, our minister uses a phrase heard often in United Churches across the land: "Let us worship God in the presentation of our offering."

The idea of the offering as an act of worship commends itself. It's a far cry from the "collection" we used to chip in (sometimes under protest) to pay for our Sunday School papers. At least, that's what we thought we were paying for. Until a very wise teacher put us on the track of a very much better idea about the meaning of one's contribution to the life of the Church expressed in coin of the realm.

Now that our local congregation has a building programme under way, some of us are more keenly aware than ever that one can be very thoughtful with respect to ways of worshipping in making an offering. Vacation season means many of us will be worshipping elsewhere for many of the weeks of the summer months. But the expenses of the home church won't decrease one bit. This year, they will climb rapidly as our building programme nears completion.

It seems to me that a most acceptable act of worship would be the presentation of our offering in sufficient quantity during the next few weeks to cover the pledge we have made for the next few months. Most of us can do it! We are doing it in many areas of life.

I see the word "pledge" has crept in here. We could say a lot about that, but perhaps our many words would not carry as much punch as this "tongue in cheek" parody on Hamlet's soliloquy. We don't know who wrote it, but we like it:

"To pledge or not to pledge—that is the question.
Whether 'tis nobler in a man
To take the Gospel free and let another foot the bill,
Or sign a pledge and pay toward church expenses!
To give, to pay—aye, there's the rub. To pay
When on the free-pew plan, a man may have
A sitting free and take the Gospel, too,
As though he paid, and none be aught the wiser
Save the Finance Committee, who—
Most honourable of men—can keep a secret!
'To err is human,' and human, too, to buy
At cheapest rate. I'll take the Gospel so!
For others do the same—a common rule!
I'm wise, I'll wait, not work—I'll pray, not pay,
And let the other fellow foot the bills,
And so I'll get the Gospel free, you see."

One to Another

I HAVE learned this lesson of our interdependence. The lesson that all mankind now must learn. The twin lessons of interdependence and charity. No one of us can move any more, can sigh or sneeze, cough or whisper—without disturbing the rest of us.

Unless we have fellowship together we have nothing. It seems to me that until we learn this fellowship — the fellowship, generous and understanding, of all living men on this earth, made so essential now by our close quarters, the impossibility of our escape from one another, there will be no peace.

I must not judge my neighbours, and the children must be trained to grow straight into light and loveliness, and I must not lose myself in selfish attempts to save my own soul — and for why? Because we are all brothers together under God and are all of us, one with another, our brother's keeper.

Forsooth, brothers, fellowship is heaven, and lack of fellowship is hell; fellowship is life, and lack of fellowship is death; and the deeds that ye do upon the earth, it is for fellowship's sake that ye do them, and the life that is in it, that shall live on for ever and ever, and each one of you part of it, while many a man's life upon the earth from the earth shall wane. Therefore, I bid you not dwell in hell but in heaven, or while ye must, upon earth, which is a part of heaven, and forsooth, no foul part.

Hugh Walpole

Bible Readings

"THE Bible is like a telescope," said Phillips Brooks, "to be looked through, to see that which is beyond; but most people only look at it; and so they see only the dead letter."

Here are your home daily Bible readings from now until mid-June:

June 1. The Helmet of Salvation ..... 1 Thessalonians 5: 1-10
June 2. A Growing Fellowship ..... Acts 18: 1-5
June 3. Boldness in Christ ..... Acts 18: 7-11

The Gospel Overcomes Paganism. (Temperance.) Acts 18: 23—21: 16; Ephesians 5: 15-18.

June 4. The Townclerk's Speech ..... Acts 19: 31-41
June 5. Christian Conversation ..... Acts 20: 7-12
June 6. Temperance in Eating ..... Proverbs 23: 1-7
June 7. Temperance in Drinking ..... Ephesians 5: 11-21
June 8. Christian Character ..... Ephesians 4: 24-32
June 9. Fruits of the Spirit ..... Galatians 5: 22-26
June 10. How to be Great ..... 1 Corinthians 9: 16-27

Ambassador in Bonds. Acts 21: 17—26: 32.

June 11. The Stairway Pulpit ..... Acts 21: 35-40
June 12. Pride in Citizenship ..... Acts 22: 24-30
June 13. Personal Testimony ..... Acts 22: 1-21
June 14. Resisting the Gospel ..... Acts 26: 19-32

THE UNITED CHURCH
OBSERVER

JUNE 1, 1956

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contents

	Page
Letters	2, 3
Devotions	4
Observations	5
Editorials	6
Monument to Madness	7
Back to the Mission Field	8, 26, 28
Woman of the Church	9, 10, 11
Japan Today	12, 13
Church Challenged	14, 15
Report and Opinion	16, 17, 26
Convocations	18, 19, 20, 21
Book Reviews	22
Executive Report	24
Music Makers	25
Question Box	27
People	29

Miss Eleanor Biggar

IN THE NEXT ISSUE

She's C.G.I.T.
By MARJORIE MACDONALD

Cameras Roll in Church
By E. L. HOMEWOOD

Hamilton's Midnight Pastor
By AMY EDWARDS

Observations

WHOLESALERS and PALL-BEARERS aren't very often thought of in association, but we read recently of a merchant who requested in his will that the latter should be chosen for his funeral from the former. "My wholesalers have been carrying me so long," he wrote, "that they might as well finish the job." The story appeared in a recent article in *Presbyterian Life* which pointed out that a person reveals the kind of man he is by the will he makes. Heinrich Heine, the German poet, must have had a mean streak somewhere, for in his will he stipulated that his wife should get his estate only if she remarried promptly. "Then there will at least be one man to regret my death," he explained. The article did go on to point out how much good may be done for the Church's work if members would only remember to make bequests. Dr. Victor Mooney, our Church Treasurer, occasionally passes on interesting little items about estates which are left to the Church. Last year nearly $300,000 was bequeathed. But our friends who are lawyers and trust officers tell us that Protestants are not nearly as thoughtful of the Church when preparing their wills as Roman Catholics are.

* * * *

• A DUSTING OFF about publishing cartoons came from a reader in Kingston recently. We hoped it wasn't typical, and other letter-writers have been helping us keep our sense of humour. "Don't dare drop the cartoons" seems to be the gist of them. At the moment the score is running about 100 - 1, for a little humour in the paper.

* * * *

• THOSE ANGRY READERS who still haven't forgiven THE OBSERVER for having editorials promoting the French language in United Church pulpits, will no doubt be pleased to note, as we are, that part of the ordination service at the Montreal and Ottawa Conference this year is to be in the French Language. Why? Because some of the ordinands are French.

* * * *

• LETTERS ABOUT SMOKING have been very plentiful recently. In fact we could fill the paper with articles on tobacco and alcohol, and some of our good friends get very annoyed when we send back their pieces. What we suspect is that letters to the editor about smoking aren't going to change people's minds very much. Some think smoking is sinful. Others don't. We grew up among godly people who thought it wrong. And we have known godly people who don't think it wrong. We haven't noticed that either group is much impressed by the other's opinion. So for the time being at least we'd prefer letters on other subjects.

* * * *

• AN OFFICIAL PROTEST from South Alberta Presbytery has been handed over to the Letters column where we are sure it will be noted. South Alberta doesn't think much of us giving free publicity to firms such as Wells Organizations. Up till now we were rather pleased with ourselves over that. No question has been asked more frequently as we go about the country, than "What do you think of Wells?" So we set out to try and answer the question the best way we knew, by gathering the facts, interpreting them, and letting people judge for themselves. So many requests for extra copies of that issue came in that it was almost immediately out of print. Requests for permission to reprint the piece arrived from several quarters, including *Religious Digest,* and lately a writer for one of the big secular magazines has been using it to help prepare a major piece on professional fund raisers.

* * * *

• MANY QUESTIONS on practical subjects get directed OBSERVER-wards. We had been thinking that some time a good story on a top organ maker would be of value. Maybe a piece about the best stained glass window technicians in the country, or how an architect prepares his plans, or how a firm like the Aluminum Company works with the Churches to help plan and build a fine community instead of some of those unplanned company towns we know in northern Ontario. We are sorry though, somebody might get some free publicity. We still think that publicity or lack of it should be a matter of complete indifference to an editor, and that we should tell stories to our readers in the most interesting and helpful way we can, and let the chips fall where they may. If the chips fall on the big toes of a brewer, or get knocked off the shoulders of a Presbytery, or brighten up the home fires of Wells or Alcan we don't care much. We Church people often seem so quick to criticize, and so hesitant to praise.

Editorial

What's Wrong?

THE United Churches are not being fair with their Overseas mission work.

The Woman's Missionary Society has just appointed a Baptist and a Presbyterian to serve abroad. Thank God for Baptists and Presbyterians, ready to work with our Church in the service of Jesus Christ. But there is something wrong when the United Church can't secure enough volunteers for its own short list of overseas appointments.

Our numbers of missionaries abroad have been decreasing. Hundreds of thousands of our members don't contribute a cent to overseas work. We have heard ministers soft-pedalling this part of the Church's activities, giving assurance to their people that "most of the money contributed to missions stays in Canada."

If we keep that up we are bound to destroy the zeal for missionary work. The next generation will be saying, "Keep the money in our own community," and then it will be "Keep it in our own pockets."

We have been ably served on foreign field and in secretarial office by men and women pouring out their lives for the cause of overseas missions. But somewhere we are falling down. We don't care who writes petulant letters or stares at us with hurt looks, we say it anyway: "You can't be a full-blown New Testament Christian and not support the work of proclaiming the Gospel among all people." If the Churches do their job no young person will ever come up through a United Church Sunday School or join a United Church without some time facing the question, "Does God want me to be a missionary?" And no member will ever be able to say "No" to the assertion that "God wants us to support missions."

A LITTLE SOOTH-SAYING

PREDICTIONS are very dangerous, but we are so confident that this is going to be a great year for the Missionary and Maintenance Fund that we would like to say so. By early May contributions were up 19 per cent. over this time last year.

It sometimes takes a long time for hard work to show results, but we expect that the work of the M. and M. department last fall, the deepening sense of stewardship, the proper emphasis on preparation for the National Evangelistic Mission, and the vision of wonderful opportunities before our Church are going to produce results in 1956.

It has been decided that the surplus over five million will go to help establish new churches. And there is no greater need and opportunity. As we have said before, and will say again, a little vision, action at the right time, and money spent for a building-lot, when land is still available, and for a portable building or rental of a school when the opportunity is ripe, will produce spiritual and capital appreciation beyond our dreams.

We are confident, too, that the increased circulation of this journal, which is now being received by four times as many as it was four years ago, will have its part in providing the means by which the Church can increase its work and its witness.

CALVERT FOR CULTURE

MR. DAVID J. ONGLEY (who at the time of writing is still President of the Canadian Drama Festival) has no doubt become a man of distinction, noted for his letter-writing.

Among the 3,000 recipients of his letter, urging support of the Calvert distillery, there were office-bearers of the United Church and members of the W.C.T.U.

"Remember and support Calvert," he urged, "for increased Calvert sales means increased Calvert budgets for the D.D.F." Although it is a deep tragedy when a nation lets distillers pick up the tabs for struggling cultural groups, in exchange for the opportunity to exploit for advertising purposes, there is also ironic humour in the situation.

Imagine the reaction of the faithful W.C.T.U. member reading a nice personal little note from the President of the Drama group she has been supporting, saying, "What can we do for Calvert in a tangible and practical way?"

At first it seemed like a prize boner. But in the midst of the uproar, with the Governor-General trying to retrieve the dignity lost his office by Mr. Ongley writing the letter on official stationery, and the Prime Minister answering embarrassed questions in the House, Calvert broke out in a rash of expensive newspaper advertising, boasting about what it did for Canadian drama.

Perhaps we should be satisfied that Mr. Ongley was summoned promptly to the vice-regal carpet, and set to writing another 3,000 missives saying he didn't mean it. Perhaps we can hope that from the fiasco Mr. St. Laurent will remember that it was Mr. Massey's commission that recommended:

> "That a body be created to be known as the Canada Council for the encouragement of the Arts and Letters, Humanities and Social Sciences to stimulate and help voluntary organizations within these fields. . ."

The Prime Minister doesn't need to deplore the situation as he did the other day. All he needs to do is secure action on the recommendations which have been backed up by intelligent people, and The United Church of Canada.

The Calvert Trophy should be returned with thanks. The dignified Bessborough Trophy which was pushed aside for it, should be restored. Canadians should do what they can to encourage the worthy aspirations of the Drama Festival. And we should all remember what happens when commercial organizations, of the standing of the typical brewery or distiller in Canada move in on culture . . . whether it be so-called civic centres or drama festivals.

OBSERVER
JUNE 1, 1956

MONUMENT TO MADNESS

By GEORGE DOREY*

"CONDITIONS in Korea at present look like a monument to human madness." This is the way it looks to Younghill Kang writing about Korea in 1953 for *Collier's Year Book*. This might be said with a great measure of truth about Korean history for the last 350 years. Japan invaded Korea in 1592, at which time a Chinese army came to the assistance of the Koreans and a bitter war was fought in that most unhappy land. Ever since Korea has been a battlefield.

Japan partially took over in 1895 and completed the seizure of the country in 1910. The Japanese occupation brought material benefits to the country, but unfortunately they used the mailed fist and proceeded to stamp out Korean language and culture, thereby provoking resentment and revolution, which was put down ruthlessly. From this springs the present attitude of the Korean Government to Japan.

World War II freed Korea from Japanese rule and was hailed as a new day, but the division of the country at the 38th parallel proved to be another monument to human madness. In the Korean war the invasion by the Communists involved the whole country; the United Nations forces were driven back almost into the sea, and the reconquest of Korea up to and beyond the present truce line, almost completed the destruction of cities, towns and roads and railways.

The present uneasy peace has not been accepted by the Republic of Korea. Seoul, the capital, is only some thirty miles from the truce line. 80 per cent. at least of the nation's revenue is devoted to the maintenance of the army. As a result the first impression of a stranger, is of the tremendous physical and material needs of the 35 million people in Korea.

Agencies such as U.N.K.A. (United Nations Korean Assistance), Church World Service and others are doing a good job but they do need the support of all Christian people in Canada and in the United Nations.

What of the Church?

What of the Christian Church? and particularly what of the Christian Church with which the United Church is in fellowship? Our Mission was almost entirely in North Korea in an area now completely dominated by the Communists. Severance Union Medical College and Hospital is the monument to the work and devotion of Dr. O. R. Avison. Chosun Christian University and Ewha Women's University have also been associated with the Canadian Mission. The story of Dr. Avison's work is to be found in *Varsity Graduate,* January 1956.

The Presbyterian Mission in Korea was among the most successful, and the Canadian part of it accomplished much for the Kingdom of God. Koreans treasure the memory of the missionaries who have served and are still serving. Many asked about Dr. Grierson. Was he still living? Was he in good health? His heart would be warm did he hear of his former friends.

In Pusan a Korean, Pang-In-Ho, has established a centre for the rehabilitation of teen-agers (boys) who might have drifted into a life of thievery. He looks after some 40 boys, gives them food and shelter, and under his guidance they obtain employment. They will become useful members of society. Pang-In-Ho owes much to the ministry of Dr. E. J. O. Fraser.

Then there is Dr. William Scott, the one remaining veteran, soon to retire. Not only is he trusted and beloved by his Korean friends but as one travels about with him it is clear that this relationship is that of a brother beloved. The easy give and take of conversation reveals the place Dr. Scott has in the affection of his Korean friends. Of course there are others, too. What I am saying is that our Mission in Korea was successful.

Unfortunately the decisions made by the Allied Powers relative to the future of Korea after 1945 were "monuments to human madness." North Korea became dominated by the Communists and even before 1950 our Mission was no longer able to function in its old field in North Korea. Many Christians had moved South. Then there came the war during which some hundreds of thousands moved South, many becoming refugees in and around Pusan and on Koje Island.

For these the Churches of North America (including Canada), and the Australian Presbyterian Mission have done much. Relief and material assistance has been given by Governments and Churches generously and it can, I think, be said that the edge of suffering has been blunted. That is something, but the problem of the people of Korea is still appalling.

Church Disunion

One of the aftermaths of all this dislocation has been in the Presbyterian Church in Korea. Some two or three years ago a rift occurred. The form it took was theological. Missionaries and ministers were required to sign documents indicating their belief in the verbal inerrancy of the Scriptures and generally an acceptance of an extreme fundamentalist position. An ultimatum was issued by the Assembly requiring conformity to this position.

Last year Dr. Long and Dr. D. H. Gallagher were sent by the Board of Overseas Missions, the W.M.S. and the Executive of General Council to Korea. On their return they reported to the Executive of General Council recommending that we recognize the New Assembly and co-operate with it.

How large is this new Church, "The Presbyterian Church in the Republic of Korea"? According to statistics furnished by the Clerk of the Assembly, Rev. G. C. Kiehl, there are 568 churches associated with it. It has 291 pastors, 208 student pastors. Its Sunday Schools have an enrolment of 70,895, and there are 156,500 persons under pastoral oversight.

It is a living and growing Church. In Seoul there are a number of strong congregations. I preached one Sunday morning to a full church in a new building in the erection of which the American Army had helped. In the afternoon I was welcomed by the Presbytery at a gathering in the basement of what will be a very beautiful church in the very heart of Seoul. The former buildings (near the Central Railway Station) had been destroyed during the war.

The warmth of the fellowship was unmistakable. The singing of the choir would do credit to one of our large city churches. Here is indeed a living church.

Later in the week I was present at the dedication of a new church at Chung-ju, an inland city of some 80,000 people, about 125 miles from Seoul. The church will seat 700-800 people. It is a brick building. I do not know how much it cost but I do know that it represents sacrificial giving on the part of the members. The same evening there was a reception in the First Church. Fifteen hundred people sat on the floor. The minister was what we would call a "live wire." I am sorry I could not understand his sallies, but the people did, and enjoyed it.

Next we called at Tae-jon where the

(*Continued on page* 29)

**Rt. Rev. George Dorey, D.D., the Moderator of The United Church of Canada, has recently returned from a visit to Korea and Japan.*

245 Students from 15 colleges go . . .

. . . BACK TO THE MISSION FIELDS

SCHOOL is out and 245 student missionaries, all but eighteen of them candidates for the ministry, have headed to their summer fields. For about twenty weeks, they will ride their bicycles and motorcycles along the rural concessions, or wind their way among the rocks and trees of the north.

A few will have cars. Very, very few ride a horse now, although most of the older ministers of the Church had at least one horse on their summer fields. The odd one will visit his people by boat; a very few will actually be in the big cities working in some down-town mission. Some will be in lonely but friendly places; and some will serve tiny congregations swollen by summer visitors to lake or mountain resort.

The bicycle-riders will come back with six or seven hundred dollars saved from their allowances of about $35.00 per week. Their transportation to and from their fields, board, accommodation, and a reasonable travel allowance are provided. Some who drive their own cars may save very much less.

For 245 fields representing seven or eight hundred preaching places, in church, hall, school, or private home this may be the only ministerial service of the year. The leadership from a good student enables many little congregations to carry on for the rest of the year on their own, with occasional visits from a neighbouring minister.

Most of the students go West. Saskatchewan takes 69; Alberta 40, and Manitoba 24. The Maritimes will have 38 this year; Newfoundland 5; Ontario has 43; and the Montreal and Ottawa Conference will take 8; British Columbia has 17. Seventeen girls will be on the field this year, and 46 married men. There are many married men in college these years, and some are serving year-round fields, attending lectures and studying in the winter, and catching up on pastoral visiting in the summer.

It costs about $1,100 per student to carry on this ministry. The Board of Home Missions superintends it all, and pays about half the bill. The other half comes from the fields themselves, many of which try hard to pay the student's expenses and allowance. The Home Mission Board estimates it will have to pay about $120,000 this year. Last year the fields raised $122,000.

Summer jobs are plentiful in 1956, and wages are high, so there weren't as many applications. Last year 271 applied, and 25 new fields of work were opened. This year 260 applied and 245 were appointed. Ten fields were left without their summer minister. ●

Student-minister David W. Gourlie explains:

"Some of my Hungarian people"

"Why I Want to Go Back . . .

. . . to a summer mission field in an Hungarian community"

THIS is my story, as just one of many students who go out each spring to serve the Church across Canada. Coming from a Scottish Presbyterian background, I found myself being sent to serve a Hungarian Mission Field in north-eastern Saskatchewan. Like many students, I hoped to help these people but, to my amazement, they taught me more than I taught them.

The little place to which I journeyed is called Mistatim. It is a predominately Hungarian community made up of immigrants from what used to be the Austro-Hungarian Empire. It was here on the thirtieth of June, Nineteen-thirty, the first Hungarian Mission was established. All through those depressing thirties our Church mothered these people. Dr. Hoffman, our travelling Hungarian Missioner, distributed clothing sent by our Churches in the East. Most important of all, though, he delivered the message of the Gospel to this isolated bush community, which had no proper roads, and seldom a train.

In this community the people established the first Church and, in honour of the United Church for all its kindness to them, named it Arpod after the first Christian King of Hungary. He is considered the greatest of all Hungarians. On Sundays, in the Arpod Church, all faiths united to worship their God, and today this same tradition is being carried on as Protestant and Roman Catholic meet in one building although there is a Roman Catholic Church. Let me state something of what I mean about the meeting of the two faiths. Although the Roman Catholic Church holds services every two weeks, a very amusing incident takes place on Sunday morning when some Catholic ladies attend our service of worship. They count their beads in the back row, but during the sermon they stop to listen. After the sermon they once more return to counting beads and praying.

Upon arrival, I was met by the Chairman of the Board and Curator of the Arpod Church. Mr. Szucs is a Hungarian, and one of the finest men I've ever met. After a brief tour of my charge by car, we went to the parsonage. It is a log structure of two rooms and an upstairs attic. The walls and ceiling were hand-painted with patterns of roses and various other flowers. This is typical of a Russian peasant home in appearance.

My first task was to visit the families, and to get to know the people. In my first few days there I visited about forty before the Sunday services. At first I found it difficult to understand the people as many spoke only Hungarian. I can well remember the first attempts to teach me Hungarian. To my amazement, I can now speak a little and, with the help of a dictionary, reply to letters to a certain extent.

As the summer progressed, I learned a lot about Hungarian ways and habits.

On every occasion we ate meals prepared as only Hungarians know how to do it. Here is a typical party meal: From a great bowl of chicken noodle soup placed in the middle of the table, everyone secures his own, ladies always first, by the way. Next comes chicken in a sauce of paprika pepper with cucumbers in cream. This is followed by mashed potatoes, fried

(*Continued on page 26*)

Eileen Connolly left a nursing career to enter the United Church Training School (top right). This month she joins the W.M.S. Staff as Superintendent of Matheson, Ontario, hospital (lower right)

EILEEN BECOMES A "WOMAN OF THE CHURCH"

Eileen is welcomed to the Training School by second year students Nancy Holman and Shirley Johnston.

Story and Photos
by E. L. HOMEWOOD

ATTRACTIVE Eileen Connolly left her job with the Manitoba Department of Public Health in the Selkirk Health Unit last fall. She gave up her work with the Explorers, Young People's, C.G.I.T., and Sunday School in Winnipeg's Westminster Church. This month she will join the Woman's Missionary Society staff as superintendent of the Bingham Memorial Hospital at Matheson, Ontario.

In the intervening eight months, she has been studying for her new work at the United Church Training School in Toronto.

Eileen was graduated from the Winnipeg General Hospital School of Nursing three years ago. The following spring she was graduated by the University of Manitoba in Public Health Nursing.

During the past year she has studied such subjects as Church history, Christian education, systematic theology, synoptics, Old and New Testament, public speaking, handicrafts and recreation leadership. In addition, she has been

Nancy and Shirley help Eileen unpack in attractive double room. Second year girls have private rooms.

Students come from varied backgrounds. Nancy was a high school teacher, Shirley an analytical chemist.

doing field work as a Sunday School teacher in the suburban Islington Church.

The curriculum is a condensed version of the Training School's full two-year course, adapted to the needs of students who will be using their professional training when they enter full-time service for the Church. Only two other students were taking the one year of study during the past term, a teacher and a nurse.

Training School students come from varied family backgrounds and with diverse academic skills and training. Coming from a staunch church family, Eileen says she "sort of grew into church work." She had it in mind from the time she was in Grade VIII or IX, and, like the rest of her family, took an active part in the church. Some day she would like to go to an overseas mission field.

Eileen was welcomed to the Training School by two students who come from far different backgrounds. Shirley Johnston's father, now a United Church minister in British Columbia, was an Irish Presbyterian missionary in Manchuria. She has moved around the country considerably, and her place of origin is always jestingly questioned by the school's staff and students. She received part of her education in Manitoba, being graduated from the University of Manitoba with a Bachelor of Science degree, but entered the Training School from Montreal where she was an analytical chemist in a Government laboratory. Nancy Holman came into the church in her late teens through youth organizations in Kamloops, B.C. She is a school teacher by profession, and taught both public and high school at Williams Lake, B.C., sandwiching in a course at the University of British Columbia.

Shirley and Nancy were graduated from the Training School's full two-year course this year. They have been studying subjects similar to those on Eileen's curriculum, along with additional courses at Emmanuel College leading to a Bachelor of Religious Education degree. Their curriculum lists such subjects as theory of education, New Testament and philosophy of religion. On top of all that, they have taken courses at Knox College in pastoral theology, the deaconess roll in visiting and understanding mental health.

Neither girl had written her thesis for the B.R.E. degree when graduated from the Training School, but were planning to get it completed when settled in church work. Shirley went to Queen Mary Road Church, Hampstead, Que., as director of

Convocation

"In the mind of the Church at present there is uncertainness and vagueness," said Dr. John Line, in his address to the graduates at the 31st Annual Convocation and Closing Exercises of the United Church Training School. "The Church needs a great baptism and insight into Christianity." He stressed that wherever the graduates were, in Korea or in British Columbia, the great work, the great necessity, would be teaching Christianity.

Dr. J. Lavell Smith, the chairman, made a plea for more students to take the course. Eighteen were graduating, but there is a need for many more and the new School is equipped to teach them adequately. Miss Nancy Holman, President of the Class, and Miss Po Hi Pak, overseas student, spoke for the Class. Miss K. Harriet Christie, the Principal, reported on the work of the year, and Dr. Katharine B. Hockin, presented scholarships and prizes.

The first year students are now at work on their summer appointments.

Girls eat in school dining-room, take turns serving at evening meals.

Well-equipped Training School library provides quiet place for study.

1. Eileen attends synoptics seminar, under Mrs. J. D. H. Hutchinson, in Training School. 2. Nancy and Shirley join Emmanuel College students for systematic theology lecture by Professor W. O. Fennell. 3. Handicrafts and other aspects of the practical side of religious education are given special attention. While Shirley learns weaving, Nancy and Eileen work on visual aids. 4. Students gather round pianist Eileen for sing song in one of the student common rooms. 5. The girls even have kitchenette facilities in the common room, and Shirley and Nancy prepare a cup of tea. 6. Recreation is given a place on the curriculum, and table tennis is popular.

Christian Education, while Nancy is now Associate Secretary of Christian Education for British Columbia Conference.

This year's graduating class was the first to take its full two years in the new school building. The $715,000 structure was opened in March, 1955, debt-free, thanks to the interest and endeavour of church women from coast to coast.

During their stay at U.C.T.S., Eileen, Shirley and Nancy lived and studied with young people from all over Canada. All eleven Conferences were represented in the student body of 35 young women. They associated, too, with W.M.S. scholarship students from Trinidad, Korea, Japan, and several other countries. They have shared in chapel services, social and recreational events and other activities, and have had a close relationship with the school's small staff.

They are now ready to fill the roll of "women of the Church"—giving full-time service in widely-separated fields of endeavour. ●

Each day begins with worship in the school chapel, conducted by students and staff. Nancy reads the Scripture lesson.

Field work plays an important part in training. Eileen teaches a senior girls class at Islington Church.

Eileen, Nancy and Shirley meet members of the teaching staff in Principal Harriet Christie's office to discuss plans for graduation exercises.

JAPAN TODAY

School motto "Mastery for Service" adorns Library Tower which dominates the central campus.

8,491 Students at K. G.

By GWEN R. P. NORMAN*

BETWEEN Osaka and Kobe, along the sea front, stretches what is referred to in North America as a metropolitan area. Nishinomiya, one of the cities in this area, reaches back into the hills for about three miles. Take the bus, capacity forty (forty inside and forty outside) from Kotoen station, up the winding hill and you will see set against the green of Helmet mountain the clock tower of Kwansei Gakuin Library. Between the gates and the library lies a large grassy oval where in the warm weather the students relax between classes. On either side of the oval are the "old" buildings. These are the buildings which date from 1929, when the school moved out from the crowded quarters in the city of Kobe to the present seventy acres. To the south of them lie playing fields and other less imposing but necessary buildings, club rooms, field houses, and the Junior and Senior High Schools.

Kwansei Gakuin was founded in 1889 by the Southern Methodist Church U.S.A. In 1910 the Canadian Methodist Mission joined forces, with the appointment of Drs. Bates, Armstrong, Cragg, Woodsworth and Outerbridge. Since then other Canadians have come and gone. Dr. Outerbridge is still with us, and two years ago was elected to the office of president by the Japanese faculty. At the present time, besides the president, The United Church of Canada contributes Mr. and Mrs. Morrill, Mr. Warkentyne, Rev. and Mrs. Norman, and under appointment are Rev. and Mrs. D. A. Clugston. Mr. Thurlow and Mr. Ellis, at present on furlough in Canada, taught in Kwansei Gakuin until last summer. Associated with these Canadians are members of the Methodist and the Congregational Churches of America.

Since those early days the school has grown to an institution of formidable size. Of 8,491 students 6,200 are in the university, 900 in the Junior College, 840 in the Senior High School, and 540 in the Junior High School. The University has five undergraduate faculties, Arts, Law, Commerce, Economics and Theology. Students receive their bachelor's degree at the end of four years. In Theology a further two years is required to obtain an M.Th. before students are released to serve in the ministry of the United Church of Japan (Kyodan). In the graduate school there are 264 students working for master's degrees and twenty for their doctorate. The new policy of co-education introduced by the Occupation opened the doors of the university faculties to women. In the Junior College 129 of the students are women, in the university 194. The calibre of this minority of women is good. Most of them come to college to learn something. Would that the same could be said of most of the male students!

The educational problems of Kwansei Gakuin are the educational problems of Japan writ small. In this land of eighty-nine millions there are six hundred thousand university students. There is constant pressure on all universities to open their doors to ever larger numbers of students regardless of their already strained facilities. Each spring, the beginning of Japan's school year, thousands of high school students write the entrance examinations of two or three universities in the hope of being among the top quarter or fifth of the candidates. Last year 8,279 students wrote the Kwansei Gakuin entrance examinations. Of these 2,621 were admitted. The National Department of Education has strict requirements in the matter of facilities. To meet these requirements Kwansei Gakuin has added new class room space, employed more teachers, extended the library and other facilities. But the pressure from the aspiring students—and their families—never lets up. Although we are foreigners we are very well aware of these outside pressures, but it is upon our Japanese colleagues that they bear heavily. We honour all their attempts to maintain K. G.'s standards and reputation.

Academically, Kwansei Gakuin rates among the top ten of Japan's private universities. It is our earnest hope that K. G. shall remain in that top ten. We grouse and grumble sometimes when things are done the Japanese way which is not always to our Western taste. Then we think of other schools that have crumpled under the pressure, accepted more students than they can possibly accommodate, simply for the revenues that their fees bring in, and we are thankful and proud to be on the staff of Kwansei Gakuin. It is good for us to be reminded, too, that there is a similar problem growing in Canada.

In this setting what of Christian work at this Christian school? Apart from the missionaries who do Christian work among the students? In each faculty and each high school there is a chaplain. The teaching staff of the whole school includes many fine devoted Christians. In the student body there are 512 baptized Christians. Each, as an individual, works as leaven in the lump. The Christian students are organized as a group. The Christian teachers also have their own organization to forward the work of Christ in the school. Students and teachers co-operate in the general effort of the Committee for Christian work. In all this the chaplains and the missionaries are an integral part. It would be idle and misleading to deny that many students pass through the school without being greatly influenced by Christianity. But it would also be foolish to deny that many who do not become professing Christians carry back into Japanese society much that Christianity teaches. It has been said that it took three centuries for Christian teaching to permeate the Ancient World. The Christian schools by their witness are contributing

Early morning prayer meetings are held outdoors

K G's School of Theology

What Is Kagawa Doing?

By W. H. H. NORMAN*

WHEN we were in Canada two years ago the one question that I was asked wherever I spoke, from Montreal to Vancouver was, "What is Kagawa doing?" Here in part is the answer.

I had taken Dr. Jerome Davis, who has been visiting Japan, to see Dr. Kagawa. Davis had his own axe to grind: he wanted Kagawa to chair the council of Religion and Labour Foundation he hopes to found in Japan. Dr. Kagawa said that he was thoroughly in sympathy with the idea but too busy to accept office. Davis asked him again and again, and I was amused to see two determined men, both rich in grace, each bound to have his own way. Dr. Kagawa's refusals were most un-Japanese in their bluntness. He gave good advice, suggested names for the council, but was not going to be chairman. Finally Dr. Davis said, "Let us at least use your name as honorary president." Kagawa: "I despise that sort of thing." We changed the subject.

Dr. Kagawa is 67, and thinner than when I last saw him three or four years ago. The scars of the trachoma he contracted working in the Kobe slums 45 years ago are very ugly on his eyelids, and I thought of Paul's words, "I bear in my body the marks of the Lord." He was ill six months this year; he looked unwell, but the fire, the passion, the mental alertness of the young Kagawa are there. He is counsellor, president, or consultant for many official and unofficial bodies: the Co-operative Federation, the Socialist Party, Social Welfare Action, the Children's Welfare Federation, the Population Bureau, and then he acts as adviser of the social service enterprises and churches he has founded. He mentioned 19 day nurseries and kindergartens in different parts of the country, chiefly in poorer parts of cities and towns. He is listed, for instance, in the Japan United Church *Year Book* as minister of the church in which we sat, the Jesus Band Church of Kobe. Around us were still the slums — miserable hovels with patched rusty tin roofs. "That's the prostitutes' house," said Kagawa, jerking his thumb over his shoulder. The house he indicated with its wretched roof and walls was no different from the rest except that it was a storey and a half instead of six feet high. Forty-five years ago Dr. Kagawa started his work a block from the present site of the church; the earlier one was wiped out when Kobe was bombed during the war. He was in Kobe that morning to preach and baptize ten inquirers whom the minister in charge had prepared for him.

Kagawa at present is giving a good deal of his time towards the merger of 43 labour banks, and a life insurance merger of the two big Japanese trade union federations, Sohyo and Sodomei. "What do you spend most of your time on?" I asked. "A book on the philosophy of religion, *The Purpose of the Universe*."

"Should Japan re-arm?" asked Davis.

Kagawa: "No; the United States must accept the peace constitution of Japan."

"What was the greatest good to come out of the Occupation?"

Kagawa: "The peace constitution."

"Did the occupation bring more good or evil to Japan?"

Kagawa: "*At first* it brought some good. There were ten things that I used to list that were good: The rights of women, the land reform, the freedom of the trade unions, the peace constitution, the destruction of the military system, the removal of conscription, freedom for the working class, the new status of co-operatives, the social security laws, and the destruction of the old police system. But it has brought much that is not good. Before the war I —and of course other Christian ministers as well as Buddhist and Shinto priests— could speak freely in schools. But the Occupation decreed that religion and state must be separate. So we can't speak in the schools any longer. Then the United States should evacuate Okinawa. It should stop trying to get Japan to re-arm."

Dr. Kagawa plans to spend his time equally between Tokyo, where he has his home, and where he preaches once a month in the church he built nearby—and Kobe. "The slums are just as bad now as they were when I first came here," he said. But he didn't say it sadly. He is carrying on.

Dr. Toyhiko Kagawa distributes food packages to Japanese children.

8,491 Students

to that permeation which will bear fruit a hundred fold in future generations in Japan. And each year there are a number of students who join the ranks of professing Christians. Last year saw 88 in the University, 6 in the Junior College, 65 in the Senior High School, and 7 in the Junior High School. Admittedly the numbers are small but we rejoice in them and for them and pray that each coming year will see more and more students committed to the Christian task in Japan. ●

**Rev. W. H. H. Norman is a missionary to Japan appointed by the Board of Overseas Missions, and a son of the late Rev. Daniel Norman, D.D., missionary beloved of the Japanese people.*

**Gwen R. P. Norman is the wife of Rev. W. H. H. Norman, and a daughter of the late Very Rev. Richard Roberts, D.D., Sixth Moderator of The United Church of Canada.*

CHURCH CHALLENGED ON MANY FRONTS

Annual meetings of three Boards reveal big programme before Church to meet growing demands at home and abroad

Home Missions

Rev. M. C. Macdonald, D.D., Secretary of the Board of Home Missions, presented a report of the year's work that showed an expansive and a full programme of variety with problems and accomplishments. During the year he reported 46 new churches having been built; five new openings in frontier areas, four young men offering to serve in Indian work, new opportunities in downtown areas, and a larger programme in immigration services.

Throughout the meetings, over which Rev. W. Mustard, D.D., presided, one note was struck that came from each Superintendent in his report, that we were not able to meet the increasing demand for leadership. The walls are down on every side, but we are not able to move in when the invitation is present.

Rev. J. R. Leng, Associate Secretary of the Board, reported that the immigration income to Canada had dropped considerably this year. The British Youth Settlement programme had settled 63 young boys, the majority of whom were quite happy in their new homes. Intensive work has been done through Howard Park Church as well as the reception work at Montreal, Quebec City, and Halifax, and an arrangement with port workers overseas.

The new salary scale for 1956 was set at $3,000 for a married ordained minister, plus a furnished house. Car depreciation was increased by another $100, meeting the General Council minimum travel allowance of $400. Newly ordained ministers will have the privilege of receiving an additional $100 to assist in the purchase of new cars. This makes the total sum available for this purpose $600—$200 of which is loan, and $400 grant, which is cancelable over a period of four years.

One of the outstanding leaders of the Church, Rev. C. H. Best, D.D., will retire as Superintendent of Missions for Manitoba on July 31, 1956. He has been appointed to serve as Director of Church Extension in the Montreal area. Rev. Geo. MacMillan, D.D., now minister of Fort Frances, Ontario, will succeed Dr. Best. He has served as Boys' Work Secretary, and minister of Benito, Miniota, Sparling, Winnipeg, and Fort Frances.

Rev. J. I. MacKay, D.D., who is serving as Superintendent of Missions for the Montreal and Ottawa Conference and the three Eastern Presbyteries of the Bay of Quinte Conference, was appointed to act as Co-Superintendent of the Toronto and Western end of the Bay of Quinte Conference. His leadership in downtown church work over a period of 20 years will give him a good background for this new appointment.

The Church hospitals took a goodly portion of the time at the Board meeting. It was reported that Vita and Queen Charlotte City had been rebuilt. Dr. Ellingham of Queen Charlotte City, and Dr. Craymer of Bella Bella will take time off to pursue studies. Dr. D. Preston has been secured to succeed Dr. Craymer as assistant to Dr. Darby. We are two doctors short at the present time.

There were seven real vacancies in Indian work, and for these vacancies four men have offered to enter upon this work. A young man, W. Howie, who will be ordained by the Manitoba Conference, has offered to succeed Rev. R. Rodgers of the marine mission on the West coast. Rev. K. C. McLeod has been nominated to be Superintendent of the work in All People's, Edmonton. Rev. T. Fenske will assume the leadership of St. Giles, Winnipeg, and Dr. D. Pokoly will work at the Church of All Nations in Toronto. Rev. L. Standret will work at Robertson, Winnipeg.

It was reported that 245 students had been appointed. Three new areas are to be served — Manitouwadge in northern Ontario, Hay River and Yellowknife in N.W.T. A station wagon has been purchased to serve the Hay River area and northern Alberta. Rev. W. Dormer of Fairview has been asked to assist Dr. Hart to supervise this new area of the north. There were two other places that should have had men appointed to serve them, but we just did not have enough candidates available. We did not have enough applications from the candidates for the ministry to fill all the needs that were presented to us.

There was an invitation to nominate five ministers to Scholarships for the Graduate School of Studies at Evanston, Illinois. These men were selected from the Church: Rev. G. Pringle, Berwick, N.S.; Rev. R. Bonsteel, Bethany, Ontario; Rev. E. Armistead, Kenton, Man.; Rev. F. Myers, Maymont, Sask.; Rev. K. Syers, Acme, Alberta. ●

Overseas Missions

THE Board of Overseas Missions at its annual session in Emmanuel College, Toronto, April 10th-13th:

• Heard its Secretary, Dr. D. H. Gallagher, declare that missions must change their approach in a revolutionary world where the leadership of white westerners is being challenged by rising nationalism.

• Heard reports from field representatives—Dr. Walter E. Strangway of Angola, Dr. Robert B. McClure of India, Rev. Harold F. Swann of Trinidad, Mr. Lloyd B. Graham of Japan, and Dr. Florence Murray of Korea.

• Appointed three new missionary families: Rev. and Mrs. John D. M. Wood of Fort Erie, Ont., to Trinidad; Rev. and Mrs. Morley M. Hawley of Middleville, Ont., to Korea; and Mr. and Mrs. Frederick R. Anderson of Vancouver, B.C., to Northern Rhodesia.

• Joined an overflow crowd of more than 1,700 people in High Park Avenue United Church to hear messages from the new missionaries and an address by Dr. "Bob" McClure of India.

• Decided to recruit 8 ministers, 5 doctors, 4 teachers, 1 social worker, 2 agriculturists, 1 sanitary engineer, and 1 typographer for service in Korea, Japan, Hong Kong, Trinidad, Angola, Northern Rhodesia and India.

• Heard Dr. Bruce Copland, Secretary of the Committee on Missionary Personnel of the Division of Foreign Missions,

National Council of the Churches of Christ in the U.S.A., discuss new standards in selecting and training missionaries for today's world.

• Announced the appointment of Rev. Kenneth H. Prior, D.D., of Asaba, Nigeria, as Field Secretary of Overseas Missions for Western Canada.

• Adopted a total budget of $1,128,000.

• Gave general approval to a new constitution for the Church in Angola by which greater authority will pass into the hands of the African Church.

• Approved a "plan of integration" for India by which the Indian Church will take over direction of educational and medical work.

• Adopted a long-range policy for India under which funds now going into direct grants to the Church will eventually be channelled into projects designed to train more leaders and raise the general standard of living.

• Approved in principle the policy of extending our work further in Northern Rhodesia, from the Copperbelt out into the rural areas.

• Authorized scholarships in Canada for six people from India, Korea, Japan and Hong Kong.

• Memorialized General Council on the subject of restrictions in Canada's immigration laws affecting Japan, Korea and the British West Indies.

New appointments by Overseas Mission Board. Left to right: Rev. Morley M. Hawley, Mrs. John D. M. Wood, Rev. John D. M. Wood, and Mrs. Morley M. Hawley. Inset, Rev. Frederick R. Anderson, Mrs. Anderson.

Photos by Globe and Mail and G. Pinkerton

• Honoured a retiring missionary, Rev. J. C. Macdonald, D.D., of Trinidad, at the Board's annual dinner in Danforth Avenue United Church. •

Christian Education

THE Board of Christian Education reported the following accomplishments for the past year, at its recent meeting:

• 20 per cent. increase in leadership courses taken.

• Moderator opened fourth Christian Workers' Centre, Tatamagouche, N.S.

• Appointed first Christian Education field secretary for Hamilton and London Conferences.

• Developed new curriculum plan for Sunday Schools.

• Initiated plans for Laboratory Schools for ministers.

• Co-operated in major T.V. series for children.

• Appointed 250 Family Life superintendents for local church.

• 1,200 Churches developed Christian Education Committees in accordance with new plan.

• Planned Western and Eastern Experimental Workshops in Group Leadership.

• 309 Churches doing research in securing and training voluntary leaders.

• Launched Hi-C programme for senior-teens, 15-17 years of age.

• New committee for Church Camping established.

• Developed co-operative project on "Use and Understanding of the Bible."

Five Year Plan

Last year the Board developed and approved a 5-10-15-year plan for programme and leadership development. In this the first year of the five-year plan many goals have been reached, and new projects launched. The major goal for the first five years—1955-1960—is the development of the new Sunday Church School curriculum and a new leadership education programme. In the meantime, the loyalty of the Sunday Schools to our present materials is important. Improvements are being made in the Story Papers and in the Sunday School lesson materials each quarter. The new *Superintendent's Quarterly* (SQ) is being favourably received. A new ready-reference *Wallchart* will be available in the fall to guide the local Church in the total programme of Christian Education.

The plan we have developed, working both ways, is called "a common area, cycle graded curriculum." The materials will be graded to the spiritual needs, interests and potential of the students in each department.

Two laboratory schools are planned. One for ministers for 1958 with emphasis on the skills and sensitivities needed for group leadership. A number of Canadian leaders have attended similar schools conducted by large American denominations.

Another series of laboratory schools is for voluntary leaders in Christian Education. Two preliminary experiments are planned, the first at the Prairie Christian Training Centre, August 5-18, 1956. The second one will be held in Ottawa next year. Such laboratories will be of two weeks' duration.

It Works Both Ways

Thus in every department of work, the Board of Christian Education is seeking to work both ways to serve and strengthen the work of the local Church. Family Life superintendents are being serviced with resources and suggestions to help homes; mid-week leaders for all age groups are provided with programme resources for nine different organizations of mid-week Christian Education groups. The list is long. There are fourteen separate departments of the Board serving the local Church. Each seeks to work both ways. Perhaps most important is the service of the Board on the field. Field Secretaries will be available this year for the first time to provide a field service in every conference. Toronto is the last conference to be without a field secretary. The fourth Christian Workers' Centre has been established at Tatamagouche, N.S., and now every area of the Church has a Centre. •

Rev. Sheridan Bole

Mrs. Jean Shilton

Rev. J. A. Davidson

Rev. Donald Macleod

• Major and Minor

Hail and Farewell

By SHERIDAN BOLE

IT WAS George Thompson who made the suggestion: "The way to approach this problem," said George, "is to put a notice in THE UNITED CHURCH OBSERVER." Which is what we did.

Our minister was leaving us and no one seemed to know how to go about getting a new one, for we seldom have the responsibility of "calling" a new minister at the Corners. So there appeared in THE OBSERVER, among all the big Churches, our notice for a minister. We felt we were in high company. And it didn't cost us a cent. That pleased us.

Seven replies came; there were seven ministers who were eager to come and be our minister, and we felt it only fair that each one be given a chance. We decided to hear the whole seven. It was a great strain on us all . . . not to mention the strain on the ministers. But now we know where we made our mistake.

The first one came. He was very good and we should have taken him at once. We made the mistake of thinking that the others might be even better. We were wrong! But, "the moving finger writes; and, having writ, moves on."

The second one who came must have been roaming up and down the pages of Genesis in search of a suitable text for his sermon, for he obeyed the command of Jacob to his children when they were going down to Egypt to procure bread, "carry down the man a present, a little balm, and a little honey." He brought a jar of honey to the Chairman of our Pulpit Supply Committee!

The third one brought his wife with him. He erred greatly therein, for everyone, including Mrs. Wellington, thought her voice, in the hymns, somewhat too loud to suit such a quiet people as we are. Some were for taking him because his wife's mother was a half-sister to Mrs. MacDougal on the second concession, until it dawned on us that the MacDougal's hadn't come to church for years and we were under no obligation to them.

The fourth one preached *"in absentia."* He sent us a recording of his voice. And we graduated him, *cum laude,* and would have taken him, in *honoris causa,* if he had also sent along a movie so that we might have seen him in action.

With the next one, the fifth, we were at a disadvantage, for when we drove up to the church on his Sunday, we saw, parked beside our little church, a magnificently large and shiny car, its tail lights spread out like the horns of a water buffalo; which thing made us all nervous. We feared that Bulganin and Khrushchev had dropped in on our little service.

It was the one who preached on Mother's Sunday that got the "call." We were persuaded that anyone who thought so highly of mothers, as he did, would surely think highly of some of us. He may not be the best one; but far be it from us at the Corners to distinguish between the major and minor prophets.

Ave atque vale! Hail and farewell! We will bid farewell to our old minister, and there will be an unuttered feeling of emptiness, and a sad ache, in our hearts as he leaves us. He has been with us for so many years; he comforted us in all our sorrows and supported us in every trial.

We will welcome our new minister and he will hear at his reception service how wonderful his predecessor was. But he may be well content; for we will take him, too, into our hearts and give him the same love and the same loyalty; and when his time comes to leave us, the same ache will be in our hearts at his going, and although he does not know it now, it will be in his heart too! *Ave atque vale!*

Prudence in the Parsonage

By JEAN SHILTON

A FEW weeks ago I received a letter from the president of the Dominion Drama Festival. It was addressed on a typewriter, not an addressograph, and it bore a five-cent stamp, so it looked quite personal and important. I thought maybe it was a complimentary ticket to the Drama Festival in Sherbrooke, and as I tore open the envelope I sent the writer telepathic messages of gratitude. Well, it wasn't a ticket, but it was a letter addressed to me by name. No "Dear Madam" on this letter.

In spite of the camouflage, however, it was a circular letter, both highly amusing and in rather poor taste, if an obvious pun may be forgiven. The president reminded me that the Dominion Drama Festival was greatly indebted to Calvert Distillers Ltd. who had rescued the D.D.F. from financial ruin a few years ago, and he asked me, when the occasion arose, to remember and support Calvert's. That's very funny because, as well as being interested in drama, I am also a member of the W.C.T.U., and I am not even slightly interested in increasing the sale of Calvert products. The spectacle of the Dominion Drama Festival hawking whiskey so blatantly is also in very poor taste.

Art and the artists have never been successful financially, and our civilization is greatly in the debt of the wealthy patrons who have supported the arts in years gone by. The modern counterpart of the wealthy patron is probably industry or the state, and one hopes that industry will continue to use its wealth to develop Canadian art and education.

It is another matter, however, when Canadian art is used to increase the profits of industry. So many fine things are being prostituted to the all-pervading desire for profits these days, that one sincerely regrets that the Dominion Drama Festival has apparently become a vehicle for the promotion of sales.

The president of the Drama Festival protests that Calvert's are leaning over backward to avoid any taint of commercialism. It appears differently to some of the rest of us. The Bessborough trophy has been replaced by the Calvert trophy, Calvert trophies are awarded at all the regional festivals and Calvert's are currently running a series of advertisements using the D.D.F. motif. Perhaps the president might outline at some other time what else Calvert's might have done if

• Profits and the Drama

• Mind Your Manners • 2000 Calls a Day

they had leaned over forward to embrace commercialism.

The latest D.D.F. News Letter (paper and heading by courtesy of Calvert's) says: "Calvert Introduces New Advertising Campaign Designed to Promote the Dominion Drama Festival." I wonder if the Calvert confidential memo reads: "Dominion Drama Festival Introduces New Advertising Campaign Designed to Promote Calvert's."

Ad Lib

By J. A. DAVIDSON

RECENTLY I bashed my way through an etiquette book. Ordinarily I avoid etiquette books: a few years ago I suffered an emotional upset after reading about "The Clothes of a Protestant Clergyman" in Emily Post's *magnum opus,* and since then I've been afraid even to peek into any of these you-too-can-be-gracious books. But recently a new book has been quoted at me a few times, in connection with weddings and over baptisms — so I felt that I had to have a go at it in self-defence. It is called *Mind Your Manners;* its author is Claire Wallace; and on the cover it is described as "A complete dictionary of etiquette for Canadians. . . Wherever you go, you know WHAT to do, and HOW to do it, the Canadian way."

In the article on "Baptism" Miss Wallace goes all theological for a short sentence — but her theology is that of simple initiation, which scarcely accords with the teachings of Churches which, like Miss Wallace, require godparents. She is helpful on the number of godparents required for twins and triplets: three full sets of three each are required for triplets, which must crowd the font rather badly. Christening cake, she says, is one-layer, dark fruit, iced in white, and is passed after the toast has been drunk to the baby's health. I assume that three cakes and three toasts are required for triplets. When a ship is christened the christener (who may be attended by a maid of Honour, who holds her flowers while she does her bit) merely says, "I christen thee . . .", and then lets go with the bottle of bubbly; later she is given the broken bits of glass in an inscribed box.

Only one ruling on weddings upset me. Miss Wallace lays it down that wedding guests "should not handle the gifts on display or drop ashes into gift ash trays." That last one is going to deprive me of some innocent amusement at wedding receptions from now on.

A fair portion of the book is taken up with rules, which every informed Canadian should know, on the WHAT and HOW of addressing personages such as a Duke's Younger Son's Wife and an Earl's Eldest Son's Daughter, Provosts and Prebendaries and Abbotts and Domestic Prelates and Archbishops (ordinary and of Canterbury), Barons and Baronets and lowly Knights Bachelor, Dames and Countesses and County Judges and Cadets (including ones from Royal *Rhodes* — oh yes she did— College of Victoria, British Columbia). And I was interested to discover that if I write socially to a Dame I sign off with, "Believe me to be, Sincerely yours," whereas a Baroness rates, "Believe me, dear Lady Doe, Yours *very* sincerely." This matter of the degrees of sincerity is a rather complicated one, and needs more study.

A man is always introduced to a woman, with two exceptions: a woman is always introduced to the clergy and to Royalty. Also, on the street a man always walks on the curb-side when escorting a woman, young or old, or a member of the clergy, or a very elderly man. I guess this puts us clergy in our place. And Miss Wallace insists that the termination of a formal letter to a clergyman is, "I beg to remain, Sir, Your obedient servant." (The only time I received a letter that ended that way it was a collection letter—and a rather nasty one, too.) She also lays it down that a tuxedo is never worn in church at any time and that there is no applause at church services. (We Canadians are such sobersides.)

Her table of precedence for high-jinks in Ottawa is a puzzling one. Archbishops and bishops (according to seniority) she ranks one ahead of the Moderator of the Presbyterian Church *in* Canada, the General Superintendent of the Methodist Church in Canada, and the head of the Baptist Church in Canada. There's been a lot of juggling in precedences in recent years, and I have the uneasy feeling that Miss Wallace may be a bit out of date here — at least thirty years out of date. (And when the book was first published in 1953 she was some three years out of date on Canadian Army chaplains: it's "Major the Reverend," not "H/Major the Reverend.")

Among the most fascinating short articles are ones on the Use of Swizzle Sticks, the eating of Frog's Legs and Snails and Kumquats and Mussels, the approved posture for the Finger (Little), and the one in which she warns the ladies that "Slacks are not always becoming, and should be worn with discretion."

Well, I've gone and done it again. I should never touch etiquette books—they always show me up for the rube that I am. *O tempora! O mores!*

The Prayer Telephone

By DONALD MACLEOD

OF ALL the gadgets of contemporary civilization, I suppose the telephone would be rated by every preacher as "Convenience No. 1." At the same time, however, it can be a monstrous tyrant, invading the preacher's privacy and making all sorts of trivia his immediate concern. Indeed, in some city parishes, it is not uncommon to find the parson disorganized and harassed as he reaches intermittently for either of two ringing phones. My friend, George Arthur Buttrick, tells me that by actual count the 'phone in their New York apartment delivered forty-seven messages in the course of one forenoon.

You can imagine, therefore, our great surprise when a church announcement in a local paper was concluded with this line: Phone Reverend So-and-So at 1-2345 any time, day or night. Immediately a flood of questions arose: What preacher is so carefree that he invites his parishioners to phone him? Why should anyone leave

(*Continued on page 26*)

CONVOCATIONS

Church Colleges Graduate Young Leaders

Victoria and Emmanuel

AT the Convocation of Victoria University and the Closing Exercises of Emmanuel College in Convocation Hall, Toronto, Ont., on May 2, 1956, Principal A. Dawson Matheson gave his final report as he retires this year, and also presented the three recipients of the honorary degree of Doctor of Divinity: the Reverend James G. Gorwell, Vancouver; the Reverend Harold Frank Swann, Trinidad; and the Reverend Harold Withrow Vaughan, Brantford, Ont.

Principal H. Bennett of Victoria College in very happy vein presented the recipients of the honorary degree of Doctor of Sacred Letters: Mrs. Viola Leone Whitney Pratt, Toronto, recently-retired Editor of *World Friends*, the W.M.S. Magazine for boys and girls; and the Honorable Mr. Justice Treleaven, Hamilton, for fifteen years Chairman of the Missionary and Maintenance Committee.

Professor K. Cousland presented the members of the graduating class in theology; the candidates for the degree of Bachelor of Divinity; and Bachelor of Religious Education:

David Pawson Bould, West Hill; Winnifred May Bridges, Markham; Frederick James Burn, Janetville; Richard George Cammidge, Elmwood; Bruce Hunter Cunningham, Montreal; Edgar Francis File, Toronto; Howard George Filsinger, Mildmay; Donald Stuart Henderson, Sudbury; Ralph Gordon Howlett, West Montrose; Edward Frazer Lacey, Toronto; John William Thornton Lamb, Ottawa; Allan Albert Lavis, Toronto; Earle George Leslie, Hamilton; Robert George Lindsey, Toronto; Mervyn John Love, Parkhill; Emerson Lloyd McDowell, Toronto; Mary Lucille McInally, London; Glen Edgar Macpherson, Hespeler; William Judson Moore, London; George Matthew Morrison, Willowdale; David William Potter, Peterborough; Audrey Grace Feasel Scott, Moorefield; Alan Bridge Scott, Moorefield; Randolph Bruce Scott, Toronto; Stanley Bruce Stainton, Kingsmill; Nam Dong Suh, Korea; George Stewart Walker, Toronto; Bernard Arthur Warren, Dundas; William Giffen Wilkinson, Brampton; Robert Currie Winlaw, Ingersoll; Helmut Ludwig Wipprecht, Toronto; John Charles Hill (Certificate), Goodwood.

Bachelor of Divinity:

David Pawson Bould, Winnifred May Bridges, Frederick James Burn, Katherine Harriet Christie, Edgar Francis File, Howard George Filsinger, Donald Stuart Henderson, Edward Frazer Lacey, Rev. Alton Wilbur Lang, Allan Albert Lavis, Rev. Roger David Lenney, Robert George Lindsey, Mervyn John Love, Rev. Emerson Lloyd McDowell, Mary Lucille McInally, William Judson Moore, George Matthew Morrison, Randolph Bruce Scott, Stanley Bruce Staimton, Rev. Prof. Nam Dong Suh, Bernard Arthur Warren, Robert Currie Winlaw, Helmut Ludwig Wipprecht.

Bachelor of Religious Education:
Eleanor Ruth Bewell.

The prizes and scholarships were also awarded.

The Reverend C. Andrew Lawson, D.D., addressed the Convocation.

Pine Hill Divinity Hall

On April 18th the spring Convocation was held in St. Matthew's Church, Halifax. The occasion was marked by the conferring of degrees. The following persons became Doctors of Divinity, *honoris causa*: Dr. Florence Murray, who richly merited the award and is the first woman to be so honoured by this college; Rev. C. J. Crowdis, Halifax; Rev. Isaac Davis, Clarke's Beach, Nfld., and Rev. D. M. Grant, Montreal.

Twenty-four candidates for the ministry were graduated:

Ellis Fletcher Boyd, Little Shemogue, N.B.; Charles Oswald Burrill, Yarmouth North, N.S.; Angus Brown, Lawrencetown East, N.S.; Alexander Clyde Coles, Bunyan's Cove, Nfld.; Eric Theodore Crozier, Darnley, P.E.I.; Waldo G. C. Elliott, Waterville, N.S.; Henry Alfred Funge, Sunny Brae, N.S.; Ernest Allison Clarke Haley, Sunny Brae, N.B.; Ernest Lloyd Ivany, Hickman's Harbour, Nfld.; James Heber Kean, Bathurst, N.B.; Levi W. Mehaney, Herring Neck, Nfld; Hubert Austin Mercer, Bay Roberts, Nfld.; Darrell Addison Metzler, Campbellton, N.B.; Robert Harry Mills, Moncton, N.B.; George Albert Mossman, Rose Bay, N.S.; Donald Fraser Murray, Meadowville, N.S.; Desmond McConnell, Belfast, Ireland; Roderick MacCuish, Sydney, N.S.; James Allister MacDonald, Westmount, N.S.; Douglas I. MacEachern, Trenton, N.S.; Lester Malcolm Settle, Westphal, N.S.; Ronald Smith, Bayfield, N.B.; Ronald M. Sweeney, New Westminster, B.C.; Isaac Luther Walls, Blackville, N.B.

The degree of B.D. was conferred on Rev. W. W. Beach, Stanley, N.B.; Rev. R. F. Humby, Bear River, N.S.; and Rev. J. H. Slade, Woodham, Ont., and the following members of the graduating class: A. C. Coles, E. L. Ivany, D. A. Metzler, D. F. Murray, D. McConnell, D. I. MacEachern and R. M. Sweeney.

Principal Nicholson announced that Mr. George Mossman had been awarded a Beaverbrook Scholarship for overseas study. Mr. Mossman is the first theological student in the Maritimes to win this award.

Assisting Principal Nicholson were the Lieutenant-Governor of Nova Scotia, the Hon. Alistair Fraser, who read the Scripture Lesson, and the President of the Maritime Conference, the Rev. Dr. E. V. Forbes of Antigonish, who led in prayer.

The Convocation address was given by Dr. Florence Murray. She stressed the need for an awakening in the Church to the world's problems of today and the needs of the underprivileged peoples who comprise half the world's population.

W. E. AITKEN.

Queen's Theological College

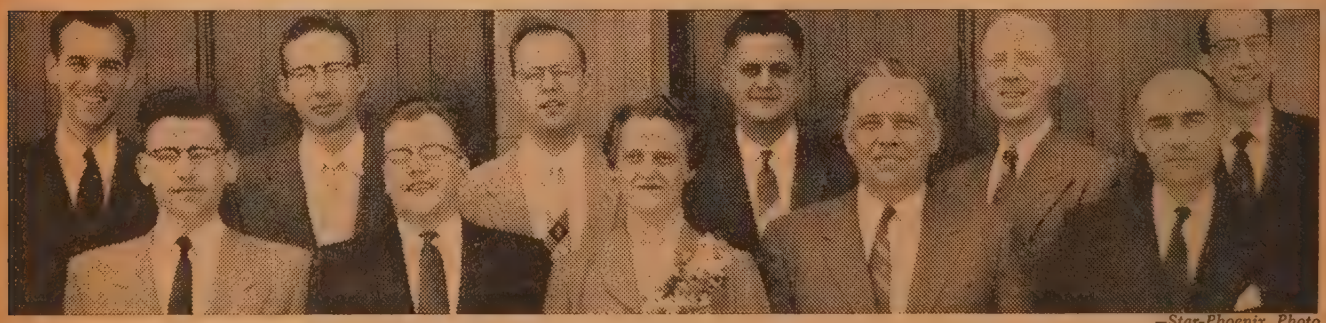
"The Task and Reward of the Ministry" was the theme of the address given by Rev. D. K. Burns, Ph.D., to the graduates of Queen's Theological College at the recent Convocation in Chalmers Church, Kingston, Ont. The Principal, Rev. Elias Andrews, made a statement and introduced Dr. Burns. Dr. W. A. Macintosh, Principal of Queen's University, and Rev. George A. Brown, D.D., Chairman of the Board of Management of the Theological College, gave greetings. Rev. D. H. Woodhouse, President of the Bay of Quinte Conference, read the Scripture and led in prayer.

Rev. H. A. Kent, D.D., former Principal, presented the chalices to the ten graduates:

Gervis Beecher Black; James Alexander Clarke; Peter Faris; William Norwood Higham; Robert Gordon Nodwell; Chang Sik Lee; Hanns Felix Skoutajan; Arthur Wesley Verrall; and Ronald James Warren.

St. Andrew's College

From the highest student body in the history of the college, eleven graduates received diplomas in theology on April 18th at the Annual Convocation in Knox Church, Saskatoon. Principal R. F. Schnell presided, and the address was delivered by Rev. W. C. Lockhart, Ph.D., Principal of United College, Winnipeg. Eight of the



—*Star-Phoenix Photo*

Eleven graduates received their diplomas at the St. Andrew's College Convocation in Knox United Church, Saskatoon, Sask. Front row, from left: Ray Hill, Moose Jaw; Philip Cline, Zelma; Romona Underwood, Saskatoon; T. C. M. Nixon, Moose Jaw; Earl F. Stotesbury, Young. Back row, from left: Thomas G. Gilchrist, Delisle; Reg. H. Brown, Earl Grey; Ian J. Philp, Swift Current; Douglas F. Pratt, North Battleford; Dick Hetherington, Kelliher; Howard A. Groom, Hanley.

eleven are married; eight are from Saskatchewan schools and churches; four served in World War II; seven have served on pastoral churches in the province; three as assistants in city churches. Miss Romona Underwood, the only woman graduate, a native of Saskatoon, has received appointment under the W.M.S. to teach in a South Korea school.

Dr. Lockhart reminded the graduates that they were going out into the ministry at a time when the challenge was heavy upon the church to provide leadership.

The graduates were: Reginald Harvey Brown, Philip Arthur Cline, Thomas Gray Gilchrist, Howard Arthur Groom, Richard Hetherington, Raymond Frank Hill, Thomas Charles Miller Nixon, Douglas Frederick Pratt, Earle Francis Stotesbury, Lillian Romona Underwood and Ian James Philp.

Miss Eleanor Gamble received the Kaufman Scholarship for Overseas Study at the United Church Training School Convocation.

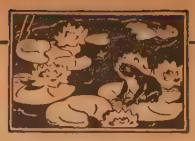
Photo LeRoy Toll

A graduate of the School and of Victoria University, she has been Director of Christian Education at Kingsway - Lambton Church, Toronto, Ont.

Graduates Meet

At a dinner meeting of Albert College graduates when a number of College Principals in Toronto for the Board meetings were special guests, the Very Rev. Clarence M. Nicholson, D.D., Principal of Pine Hill Divinity Hall, spoke on some of the important functions of a church school. These include (a) the attempt to produce good men and women, who by the eloquent testimony of their lives make it easier for others to dwell in the city of God; (b) to nourish that kind of inner vitality that enables men and women to bear the burdens of life without breaking or complaining, that deeper resource of courage, that inner kind of discipline, a characteristic of which our generation stands in great need; (c) to deepen the roots of the faith. Colleges such as Albert in a Christian country must always exist to do what is of fundamental importance —the nourishing of those roots.

Mr. Jim Pullan presided, and the Principal, Rev. A. E. MacKenzie, spoke and introduced Dr. Nicholson. Students and staff of the Music Dept. entertained the guests.



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—from *"The Church and Education,"* adopted by the General Council of The United Church of Canada.

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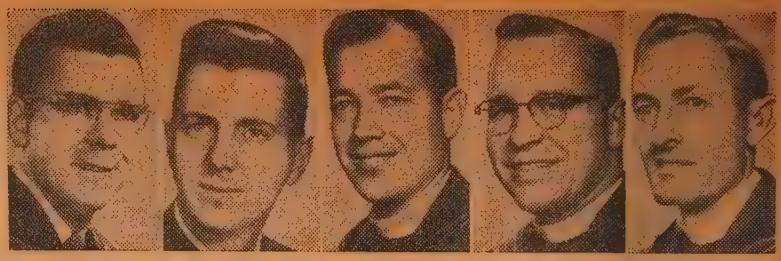
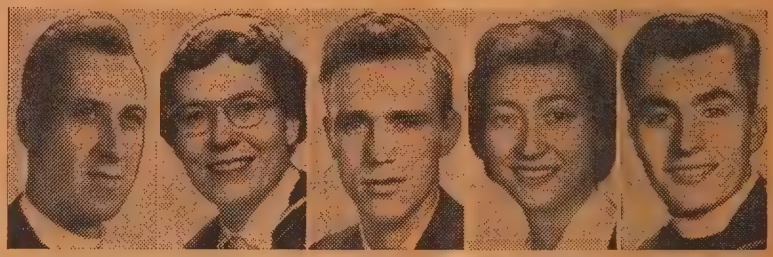
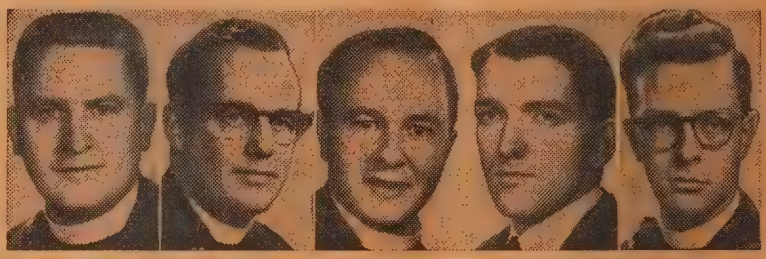


G. Walker | E. McDowell | W. Wilkinson | F. Burn | M. Love



John Hill | Eleanor Bewell | B. Cunningham | Audrey Scott | R. Cammidge



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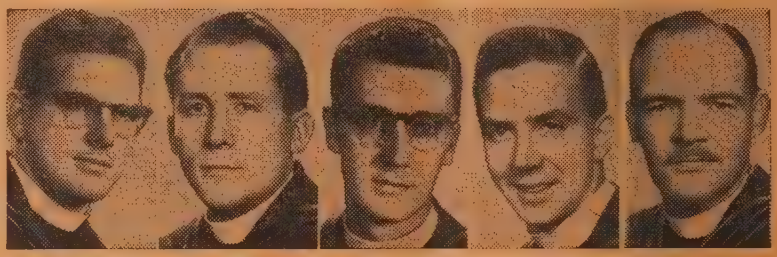
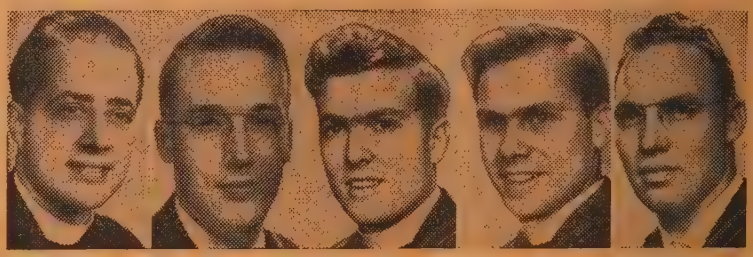
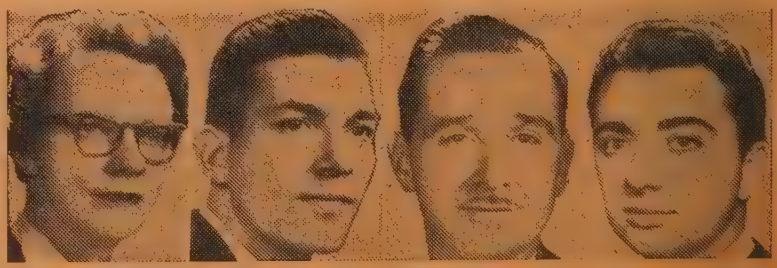


W. Moore | W. Lindsey | R. Scott | Jon Lamb | R. Winlaw



D. Potter | S. Stainton | B. Warren | A. Lavis | H. Filsinger



Winnifred Bridges | David Bould | Ralph Howlett | Edward Lacey

H. Wipprecht

Nam Suh

G. Morrison

Mary McInally

Training School Graduates

Frances Clarke

Eileen Connolly

Winona McGill

Lily Chin

M. Joan Cheesman

Marion Boyd

Phyllis Campbell

Nancy Holman

Violet Langland

Pauline Topp

Bernice Sinanan

Lois Boast

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Shirley Munro, Shirley Johnston, Hazelle McManus, Alma Gomez

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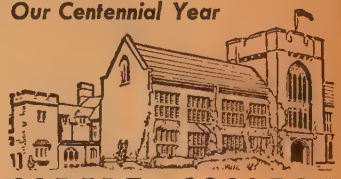

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By H. Richard Niebuhr, Yale University. This splendid survey and interpretation constitutes the first part of a report on "The Study of Theological Education in the United States and Canada." $2.50.

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By Frank C. Laubach. Those who are seeking fresh approaches to Jesus Christ will welcome this book in which the four Gospels are pieced into one continuous story, and the author has written it in the first person as though Jesus himself tells the story. $2.50.

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Book Reviews

Conducted by M. MACDONALD

The Chatter Box

The South African Government doesn't like Father Trevor Huddleston, member of a monastic community of the Anglican Church because of his one man crusade upholding the cause of the Africans of Johannesburg's shanty towns. He holds uncompromising views on the duties of a Christian to his fellow men in distress and forthright convictions on the Church's attitude on the question of colour. The manuscript of *Naught For Your Comfort* (Toronto: Collins) $3.00 was mailed just one day before the police raided Father Huddleston's home and seized all his papers. In a recent address Prime Minister Johannes G. Strijdom attacked the author, now in England, for his outspoken criticisms of the government's apertheid policy. "Things are well with South Africa," he said, "despite the attempts to arouse hostility towards the country and its white population." *Naught For Your Comfort* is a most important book. It will be reviewed in our columns shortly.

"Christ and the Modern Opportunity"

By Canon Charles E. Raven. (Toronto: The Ryerson Press.) $1.75.

Reviewed by D. M. Perley

This fine little book consists of a series of addresses delivered at McGill University in 1955 by Canon Charles E. Raven, formerly Regius Professor of Divinity at Cambridge University. A sermon given in Erskine-American United Church in January of last year is also included as it is in a way a summary of the foregoing addresses. Dr. Raven has been a leading figure in British church life for a generation and his influence has always been on the side not only of sound and sane scholarship but of the broad ecumenical point of view.

The lectures follow a pattern revealed by the titles of the chapters. The claim of Christ today is followed by Christ in a world of science, Christ and social problems, Christ and the individual and Christ and organized Christianity.

The underlying sense of urgency, the structure of the world today so different from that of even a few years ago, and the shape of things to come, are all present to a degree in these remarkable addresses. Although they are given in a University atmosphere to University people they are nonetheless devoid of "intellectualism" and dry theologizing. The earnestness and fervour of the speaker is that of an evangelist pressing for a decision. The Mission Committee stated after the series had been given that while there were no cards signed there was a widespread stirring of heart and mind upon the campus.

Life and Language in the Old Testament

By Mary Ellen Chase. (Toronto: George McLeod.) $3.50.

Reviewed by L. H. Cragg.

By the general reader the Bible is much honoured but little read, and the Old Testament somewhat less honoured and less read. Miss Chase thinks this is a bad thing, and has written this eloquent and persuasive book to send the general reader back to the Old Testament. And what a good job she has made of it! I read her book through with pleasure and profit and soon found myself reading in the Old Testament — and reading with heightened appreciation and deepened understanding.

Miss Chase's book is not a large or pretentious one. It is easy to hold and easy to read. But it is obviously the product of long, careful study of the Bible and of much imaginative, perceptive, loving reading of it. As in her earlier book, *The Bible and the Common Reader* (to which this is a sort of sequel or supplement), she shares with her readers her understanding of the Hebrew people and their sacred literature and her enthusiasm for that noble achievement of translation, the King James Version.

Few of us, I think, realize how different were the ancient Hebrew people from their contemporaries and from us, and how necessary it is, for an understanding of the Old Testament especially, to know something of the ancient Hebrew mind—its concept of history, its idea of time, its sense of place, its vivid imagination—and of the language through which these had to find expression. All this Miss Chase provides, simply and with many illustrations from the Old Testament books.

There is a general and widespread reawakening of interest in the Bible; and our Church this year has called on us all to be regular and intelligent in our reading and study of it. If you need any further incentive, this book will provide it. And if you need help in understanding what you read—and which of us is ever beyond the need of such help — it will provide that too.

This book, then, can be warmly commended, especially this year and especially to church folk who have been neglecting the Bible and who are now turning back to it for inspiration and for guidance.

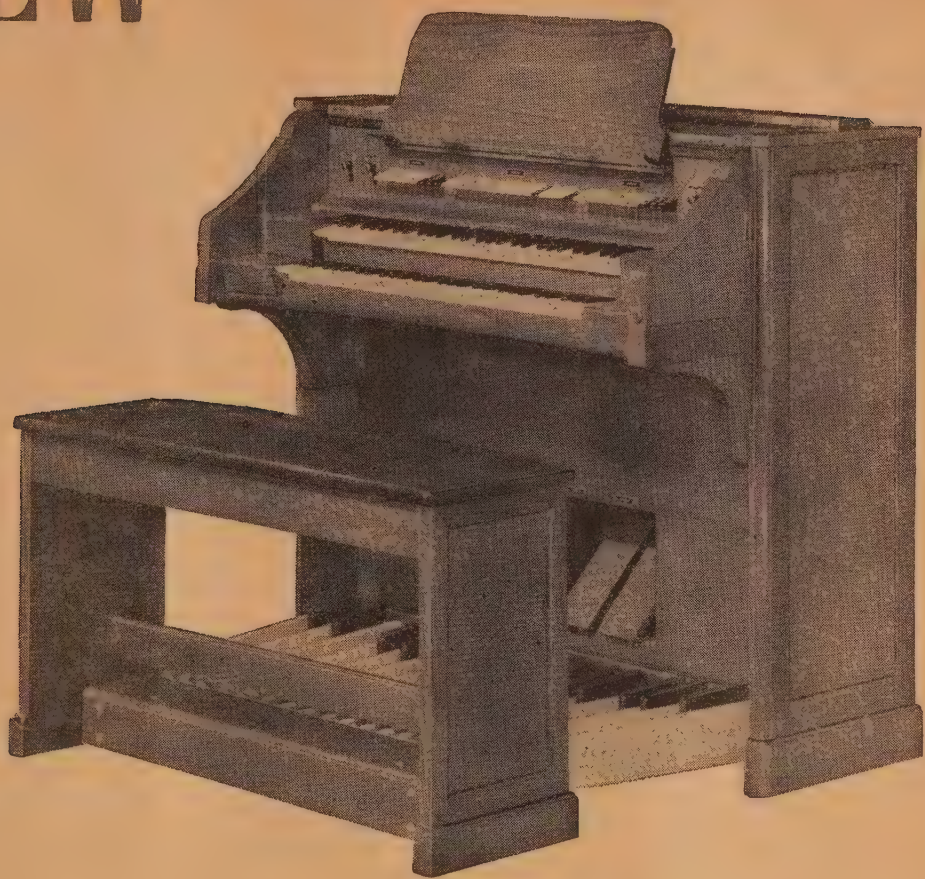
The Shy Stegosaurus of Cricket Creek

By Evelyn Lampman. (Toronto: Doubleday.) $3.00.

Reviewed by Helen Wilson

Prehistoric animals fascinate children, but a prehistoric animal that can actually converse is really something. A geologist is seeking fossils and Joey and Joan are very anxious to help. So is "George," the shy stegosaurus, who lives on the side of the mountain. No one knows he lives there so no one knows how "George" helped Joey and Joan to find the fossils. It is all very mysterious, something boys and girls about twelve years of age would enjoy. It may be a bit far-fetched and a bit long-drawn-out but the mystery will keep the reader interested.

NEW from Baldwin



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Council Executive Names Delegates to Russia

THE Moderator, the Rt. Rev. George Dorey, D.D., the Secretary of General Council, Dr. Ernest E. Long, and Dr. Norman McLeod, Chairman of the Board of Finance, have been appointed by the Executive of the General Council to visit Russia this summer, on the invitation extended last fall by the visiting Russian Orthodox churchmen. Dr. Long will also be the United Church delegate to the Central Committee of the World Council of Churches, Budapest, Hungary, in mid-summer.

The Executive welcomed back Dr. Dorey from his visit to the Orient and heard his reports on missions in Korea and Japan.

Approval of the admission to The United Church of Canada of the St. John's Evangelical and Reformed Church at Snyder, Ontario, was given, and arrangements concurred in for it to become part of a two-point charge with Crystal Beach.

Mr. Harry Armstrong, an elder of Robertson Church, Edmonton, and the Rev. Robert Cunningham of St. Andrew's-Wesley, Vancouver, B.C., were appointed fraternal delegates to the Presbyterian Church of Ireland. Mr. Cunningham will also be an official delegate to the Methodist Church of Ireland. The Rev. Neil Patterson of Peterborough and Professor George Johnston of Emmanuel College, Toronto, will represent the United Church at the General Assembly in Scotland.

Mr. A. Leslie Perry, Montreal architect, was commissioned to design the proposed new headquarters buildings, and it was requested that he prepare preliminary plans, sketches, models and specifications for the proposed new building, to be presented to General Council.

Considerable time was given to the discussion of a report from Dr. Herbert Pottle on the work and plans of the new Board of Information and Stewardship. Progress is being made in setting up the new centre for the distribution of literature.

A resolution from the Board of Home Missions requesting General Council to authorize the appointment of an additional Assistant Secretary was received, and the Secretary was instructed to send a notification to all the Presbyteries asking for nominations.

Bulletin Board

MINISTERS' WIVES' ASSOCIATION

A Tea is being held in Bloor Street United Church, Friday, June 8th, at 3.00 o'clock for all the women delegates to Toronto Conference. We hope for a good attendance of the members of the Association to welcome our visitors.

MRS. ROY HICKS, *President.*
MRS. G. RACKHAM, *Secretary.*

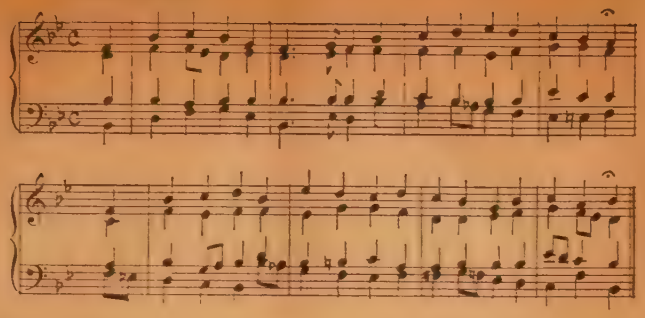
The Eighth Annual School of Religion will be held at the University of Western Ontario from June 18th to 22nd. Chief lecturers: Dr. B. Davie Napier of Yale: "History and Faith in the Old Testament," and Dr. Walton E. Cole of Detroit will lecture in the fields of Homiletics and Counselling.

THE MUSIC MAKERS

By FREDERICK J. HORWOOD

OUR melody-writing contest could not produce a winner, because no prizes were offered. You wrote the tunes for the joy of creating something. The best melody was written by Miss Betty Forrester, of Ormstown, Que. Betty is one of our first Music Makers. She joined six years ago; now she is a young lady of seventeen who takes an active part in the young people's work in her home church. She has entered every contest we have had. Here is her melody for the Music Makers' verses. I hope you like the tune. Clip it from this page and memorize it. Perhaps your junior choir will have a chance to sing it one Sunday morning.

Betty Forrester



1. Our Music Makers, as you know,
   Enshrine the noblest thoughts of youth,
   That lives of beauty, goodness, truth
   May radiate their kindly glow.

2. Now while we walk in childhood's lane
   And sometimes linger by the way,
   Our angel guardians, day by day
   Make golden links in friendship's chain.

3. Then as we enter youth's estate
   Our halos will not disappear.
   We know throughout each passing year
   'Tis better to be good than great.

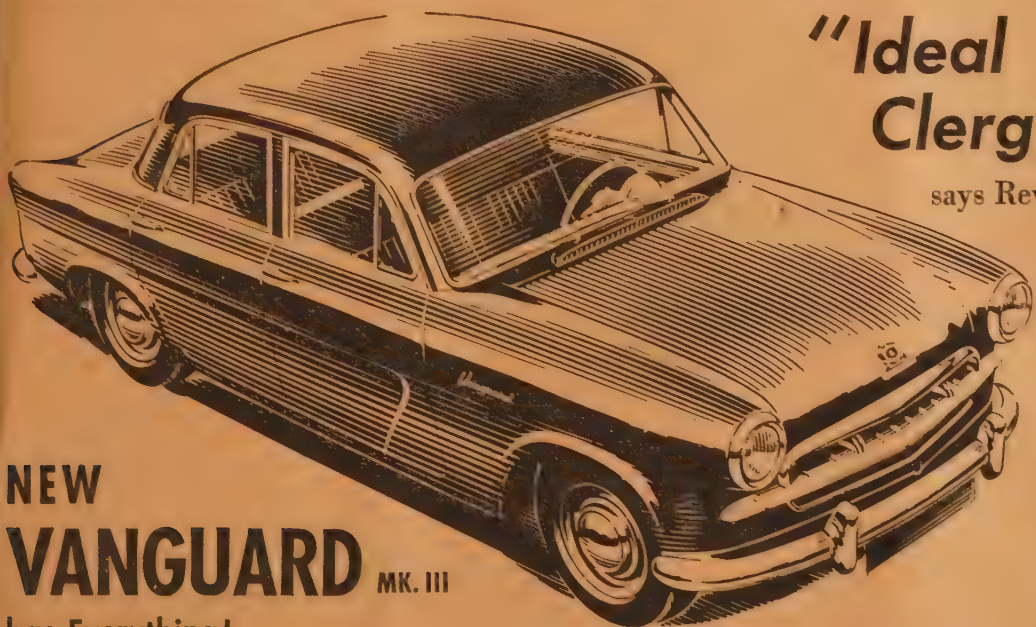
I SHOULD like to thank the girls and boys who sent their tunes to me.

The following deserve special mention:

Ross Clark, Vancouver, B.C.; Joan and Don Cozens, Gwen Found, Margaret Lonie, all of Lindsay, Ont.; David Hankinson, Middleton, N.S.; Owen and Pat Hankinson, Weymouth, N.S.; Betty Jean Grobb, Portage la Prairie, Manitoba; Marion Ingram, Gateway, Ont.; Hester MacPhee, Summerside, P.E.I.; Frank McKitrick, North Battleford, Sask.; Janet Thom, Vancouver, B.C.; Donna Wright, Collingwood, Ont.; and Dorothy Young, Port Credit, Ont.

We welcome the following new members to our Music Makers' Circle: Janet Thom (14), 3986 West 22nd Ave., Vancouver, B.C.; Audrey Kinkade (12), 238 West Gore St., Stratford, Ont.; Ross Clark (11), 4627 West 5th Ave., Vancouver, B.C.; Jim Uhrich (12), 504 Winona Street, Transcona, Man.; Sharon Walker (16), Escuminac North, Que.; Mary Hope (12), 100 Durham St. West, Lindsay, Ont.; Bonnie Bailey (8), 112 Mary St. W., Lindsay, Ont.; Wayne Irwin (12), 216 Governor's Road, Dundas, Ont.; Lynne MacMillan (11), 893 Masson St., Oshawa, Ont.

THE REV. ALEXANDER KEMLO, born on February 9th, 1870, in Balfron, Scotland, died after a brief illness in a Saskatoon Hospital. A graduate of Manitoba College, Winnipeg, Mr. Kemlo was ordained to the Presbyterian ministry in 1895 and served for fifty-one years as a minister of the Presbyterian and United Churches in Manitoba and Saskatchewan, retiring in 1947 to make his home in Saskatoon. He is survived by his wife, living in Saskatoon, and two sons, Rev. Ian J. of Edmonton and Douglas of Saskatoon, and a daughter-in-law, Marion B., living in Saskatoon. His eldest son, Rev. George Kemlo, predeceased him in 1950.



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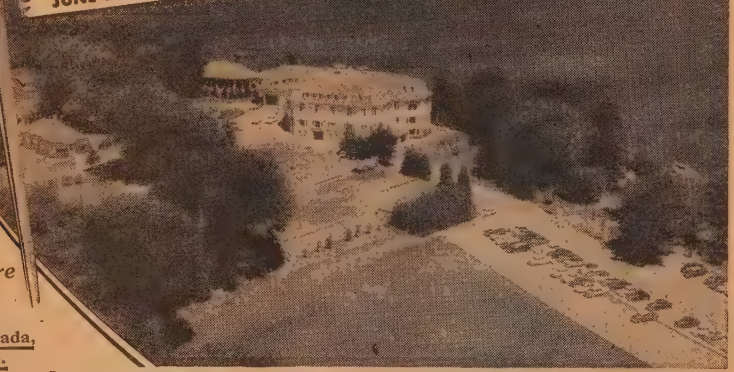

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PRAYER TELEPHONE

(*Continued from page* 17)

himself open to or ask for such tyranny? What will the Americans think of next? But the answer is very simple, though somewhat expensive: it's the Prayer Telephone.

Here is a concrete example. Twice a day, morning and evening, the Reverend Bryand M. Kirkland, D.D., of the First Presbyterian Church, Haddonfield, New Jersey, goes into a small room adjoining his study and dictates a one-minute devotional prayer into a special recording gadget attached to a regular telephone. Then, anyone from his congregation or across the whole state, can dial Haddonfield 9-6600 and hear Dr. Kirkland lead in prayer. Commenting about it he said to me, "The chief value of the thing to me is that it gives an instrument for people to be in touch with their pastor's voice any time day or night. It speaks a universal need and draws people into that devotional expression which they seek with hungry attitude in this busy mechanical world."

The response, to say the least, has been tremendous. Each of three telephones in operation will ring about 400 times per day, and the aggregate has reached 2,000 in a single day. No one knows who these people are, but through personal contacts later the pattern is somewhat as follows: They are the shut-ins who cannot get out at all . . . one of them a blind negro . . . one Roman Catholic family who later came to the minister with their domestic problem . . . lonely people who cannot sleep and long to hear a word of prayer . . . people of all faiths and nationalities.

What are the critics saying? Some feel it is a "packaged deal" and, at this stage, simply scoff at it. Some remark facetiously that if Tetzel were alive today, the sale of indulgences would be a much simpler and more lucrative racket. Sober-minded folk, however, see it in the same category as the transcribed radio devotional service and as a good means to a good end. ●

TO GO BACK

(*Continued from page* 8)

chicken with dressing, cabbage rolls, and a salad in cream. Sounds good, eh! Now comes the dessert a ratish (Hungarian spelling)—pastry rolled tissue-paper thin with a filling of apples or cottage cheese, baked in the oven. Next comes a dish centred with an unpeeled orange surrounded by grapes. After this tea with lemon and cookies made with chicken grease and butter. Now in the Hungarian fashion this is brought to a close with a toast in Hungarian. I am not allowed to participate in this last act, but I enjoy my meal without it.

Throughout the summer, I assisted some of the men in their farming and well

(*Continued on page* 28)

The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions, and combining several similar questions in one.

Q. *Here are three questions. Does all the Lenten gift go for relief work or is it added to the M. and M. fund and a percentage taken out for other projects such as Pensions, Education, etc.?*

A. Two years ago there was a much larger contribution than expected for "food for the world's hungry."

It all went to that purpose, but there was some feeling that we neglected other good work for it. Last year it was smaller than expected and money had to be taken from the General M. and M. fund to make up what was necessary for overseas relief. This year the appeal was for the Church's social services. $75,000 is guaranteed for Overseas relief. What is over will go into the general M. and M. budget. If we reach the full objective, $125,000 will go to Overseas relief, and other parts of the church's welfare work will share accordingly.

Q. *If a person sends money directly to the M. and M. may it be credited to the local church, or does it go anonymously?*

A. Whichever way the donor requests.

Q. *Can one earmark a donation for any special work in which he is interested?*

A. Yes. The Treasurer's office will explain about super-gifts, special projects gifts, etc.

Q. *What would you think of a United Church holding the annual Congregational and Sunday School picnic on a Sunday afternoon, with the usual baseball game and races? Would the Lord's Day Alliance object if they knew it?*

A. 1. We'd think so little of it, that we wonder if this question is supposed to be a joke.

2. The Alliance probably would expect a congregation to manage its own affairs.

Q. *What is a "Home Member" of the W.A.?*

A. One who cannot attend the meetings but is in sympathy with the aim and object of the W.A. and supports it.

Q. *What is an honorary or life member?*

A. One who has been honoured with the gift of a life membership.

Q. *May a United Church minister take for his wife one who has been the guilty party in a divorce action?*

A. We know of no church law against it.

Q. *Can you tell me—and probably a lot of other readers—what is the official position of the United Church on the Question of Birth Control . . . ?*

A. The United Church had a commission on Christian Home and Marriage a few years back which did excellent work and made reference to this subject in its report to the General Council. 7,000 copies were printed and sold, and the report is now out of print. In 1936 the General Council also adopted a statement on the subject and the pamphlet "Voluntary Parenthood." It may still be procured from the Board of Evangelism and Social Service.

Q. *What increase in membership has there been in the United Church since union?*

A. 1926 membership was 609,729; 1954 was 894,556.

Q. *Who is responsible for the maintenance of adequate insurance on church property?*

A. The Trustee Board of the local congregation. The Official Board, and the Congregational meeting should, however, insist that the trustees keep their property covered. And an alert Presbytery should be insistent, too.

Q. *Many Methodist ministers used to come from Albert College, Belleville. Does it still help train candidates?*

A. Last year Albert had nine candidates for the ministry and one prospect for the Training School.

Q. *Our minister is always talking about "The great Commission." I don't like to show my ignorance by asking him what it means. Have you any idea?*

A. Our idea: Matthew 28: 19, 20.

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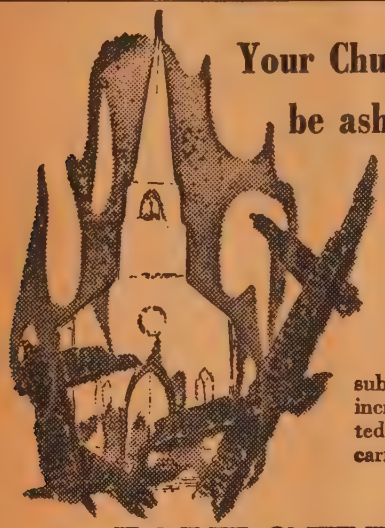

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TO GO BACK

(*Continued from page* 26)

remember the day I spent in ploughing a field with a tractor.

Celebrate Church Anniversary and Saskatchewan Jubilee

When Saskatchewan marked its Jubilee and the Church its anniversary, for the first time in twenty-five years the Hungarian National dress was worn by boys and girls born in Canada. Many tears were brought forth by this sight. Years before, these people had left their native land. What memories must have been revived by this sight here in Canada! The service was in English with certain parts repeated in Hungarian. What an experience for me as I conducted this great service of witness!

Baptism and Confirmation Sunday

In the month of August the Rev. Bob Magus of Porcupine Plains conducted our Communion Service. On that day we received forty-five persons into church membership. A week before nineteen former Presbyterian Hungarians had been transferred to our Church.

Our baptism class was the largest ever, with twenty-three being baptized. Fifteen were adults. Due to this large confirmation class, it was divided into two and, on this particular Sunday it gave us a wonderful thrill to see so many kneel for confirmation and baptism.

Christmas 1955 at Mistatim

Due to the efforts of various Churches in Toronto West Presbytery, the people of Mistatim had a wonderful Christmas. An intensive campaign was undertaken, with the result that over five hundred pounds of clothing were sent, along with some four hundred brand new gifts. Candy was also sent for the children.

At a concert in the Arpod Church on Christmas Eve, these things were distributed. The church was packed on this occasion.

What Next?

I assisted with the Young People at Dublin St. United Church, Guelph, Ont., during the winter, but I'm returning to Mistatim. Another confirmation class already organized awaits me. New areas should be opened for the Church, as this is a rapidly expanding region. My average correspondence each week is about ten letters written in English and many in Hungarian, all of which must be translated, and replies written.

What can the Church do for these people and others like them? They need your support by prayers and understanding. Too often our Church has forgotten them, and this must not be. It is my sincere prayer that all who read this may become interested and grow to love the Hungarian people, as I do. ●

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MADNESS

(*Continued from page 7*)

Methodists have a strong mission including a Rural Centre. Part of the work such as Rehabilitation for Amputees and the T.B. Clinic is a co-operative venture. They were also experimenting with a School for Rural Pastors.

"Grim Pusan"

I spent two full days in Pusan. I was told that the refugee situation was improving, that the shacks made of cardboard packing cases had disappeared. Nevertheless the word descriptive of life in Pusan is "grim." The Church does its work. I met a number of pastors and their wives. Earnest, consecrated people who are sincere Christians devoted to the service of their flock. One wonders how they manage to look neat on their meagre salaries. The adjective meagre has real meaning in Korea. ●

The First Four Months

THE first four months reveals the satisfying fact that our M. and M. receipts are approximately 20 per cent. ahead of the same date last year. We are confident that this increase will be sustained and our gratitude is extended to churches, ministers, members and friends for making this increase possible.

The success of the year's work will depend in no small measure upon what is accomplished in the first six months. We must not cease from our labours but go forward in faith.

Conference	To May 16th, 1955	To May 15th, 1956
Newfoundland	$ 7,013.71	$ 9,294.88
Maritimes	89,215.88	104,294.54
Montreal and Ottawa	111,898.99	131,625.29
Bay of Quinte	74,646.65	92,920.64
Toronto	230,749.55	278,366.44
Hamilton	151,379.85	183,757.78
London	113,081.29	139,694.08
Manitoba	60,348.48	68,932.11
Saskatchewan	49,766.62	56,363.56
Alberta	62,803.11	77,581.38
British Columbia . . .	72,776.23	80,636.69
General Donations . .	5,075.30	5,354.00
	$1,028,755.66	$1,228,821.39

Increase to date: $200,065.73—or 19.44%.

GEO. A. WILLIAMS,
Associate Secretary.

Rev. C. D. Matheson, Summerside, P.E.I., has received a unanimous Call to become minister of Danforth Ave. United Church, Toronto, Ontario.

Minister's Address

Rev. J. L. and Genevieve Carder, 2129A Gerrard St. East, Toronto, Ontario.

TO BROADCAST

Rev. C. H. Best, D.D., Supt. of Home Missions, will broadcast from Norwood Church, Winnipeg, Sunday, June 10, 1956, over the Trans-Canada network of the C.B.C., 2.30-3.00 p.m., E.D.T.

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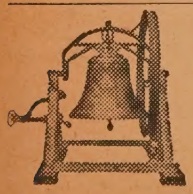

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PERSONAL SERVICE DEPARTMENT

(*See also page* 31)

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ORGANIST and Choir Leader required for St. Paul's - Trinity United Church, Nelson, B.C., beginning September 1st, 1956. Two-manual Casavant Organ. Opportunities for teachers in city. Apply, stating qualifications, experience and salary expected, to R. S. Nelson, 424 Latimer Street, Nelson, B.C.

ORGANIST-CHOIRMASTER required for Knox United Church, Saskatoon, Sask. Three-manual Casavant Organ; excellent opportunity for other musical activities. Reply with particulars, stating salary desired and when available, to H. E. Carrier, Chairman Music Committee, 624 Ninth Ave., Saskatoon, Sask.

ORGANIST - CHOIRMASTER for Grace United Church, Brampton, Ont., beginning Sept. 1, 1956. Three-manual Casavant Organ, choir of 40 to 45. Apply, stating age, qualifications, experience, present position, salary expected, to C. R. Ferguson, 64 Elizabeth St. S., Brampton, Ont.

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SOUTHMINSTER United Church, Lethbridge, Alberta, requires an Assistant Minister. Should be young minister primarily interested in Church School and Youth activities. Interested persons write to Mr. G. K. Thompson, 715 - 17th Street South, Lethbridge, Alta.

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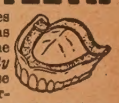

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Iron Springs, three-point charge, in South Alberta Presbytery, vacant July 1st. Interested ministers please communicate with Mr. J. Lowery, Secretary, Pulpit Committee, Picture Butte, Alta.

Inkerman pastoral charge, three appointments, Dundas - Grenville Presbytery, now vacant. Interested ministers please write Harry Williams, Mountain, Ont.

Ebenezer Charge, Guelph Presbytery, requires minister. Interested ministers please write Mrs. Roy Carter, Arkell, Ont.

Three Hills United Church, three-point charge, Drumheller Presbytery, requires minister July 1, 1956. Interested ministers write C. L. Edwards, Three Hills, Alberta.

Simpson, Sask., Saskatoon Presbytery, requires a minister July 1st. Present minister retiring. Write H. Waldie, Secretary, St. John's United Church, Simpson, Sask.

The Port Hood-Mabou Pastoral Charge, having three preaching appointments, will be vacant June 30th, 1956. Interested ministers please write F. W. Hunt, Mabou, N. S.

Romney - Glenwood four-point Pastoral Charge, Kent Presbytery, vacant July 1st. Interested ministers please write Harvey Wharram, R. R. 1, Wheatley, Ontario.

Millbank, three-point charge, requires the services of a minister commencing July 1st. Ministers interested please write L. A. Martin, Box 405, Wellesley, Ont.

Sharbot Lake United Church, a three point charge, requires the service of a minister commencing July 1st. Please communicate with Leslie Miller, Sharbot Lake, Ont.

Grand Coulee Charge, Regina Presbytery, will be vacant June 30, 1956. Interested ministers please write to Mrs. Morgan Jones, Secretary, Rowath, Sask.

The Emerson Pastoral Charge of Emerson, Manitoba, in the Winnipeg Presbytery, having a four-point charge with three preaching appointments, will be vacant at the end of June, 1956. Interested ministers please write Mr. T. C. Scobie, Box 67, Emerson, Manitoba.

Troy United Church requires minister for three-point charge. Interested ministers please write Orville G. Reese, 35 Evelyn St., Brantford, Ont.

Pulpit Vacancies

No charge for first insertion.
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Melfort two-point charge, Prince Albert Presbytery, will be vacant August 30th. Interested ministers please write to George Newfeld, Box 87, Melfort, Sask.

Levack, two-point pastoral charge, Sudbury Presbytery, vacant June 30th, 1956. Interested ministers please write Mr. Ralph Crawford, Levack P.O., Ontario (Hardy Mine).

Big River First United Church, a four-point charge, requires the services of a minister from July 1st. Prince Albert Presbytery. Interested ministers please write James S. Forbes, Big River, Sask.

The Cookshire-Bury three-point charge, Quebec-Sherbrooke Presbytery, will have pulpit vacancy June 30, 1956. Interested ministers please write to Hollis V. Burns, Secretary, Pastoral Relations Committee, Cookshire, Que.

Swan River United Church pulpit vacant June 30th, 1956. Minister required by July 1st, 1956. Communicate with T. W. Neelands, Q.C., Box 340, Swan River, Manitoba.

Nobel Pastoral Charge, a three-point charge in Muskoka Presbytery, vacant July 1st, 1956. Interested ministers please write Slim Colberg, Chairman Pastoral Relations Committee, R. R. 1, Nobel, Ont.

Cayuga Pastoral Charge, Haldimand - Norfolk Presbytery, three-point charge, will be vacant July 1, 1956. Interested ministers please write to Secretary Pastoral Relations Committee, W. E. Duxbury, Cayuga, Ontario.

The newly amalgamated charge of Pierson, Man., and Gainsborough, Sask., desires a minister July 1, 1956. Four points in summer, 55 miles, two points in winter, 16 miles. Please write to W. A. Carr, Gainsborough, Sask.

Wawanesa Pastoral Charge, Brandon Presbytery, will become vacant July 1, 1956. Interested ministers write Mrs. H. J. McKibbon, Wawanesa, Man.

Flesherton Charge, Grey Presbytery, Ont., three-point charge, vacant June 30th. Interested ministers please write Mr. Russell Park, Box 62, Flesherton, Ontario.

Knox United Pastoral Charge, Fort Frances, Ont., requires minister. Interested persons write Mrs. H. P. Olsen, Church Secretary, 340 Church Street, Fort Frances, Ont.

Cumberland, Ontario, two-point charge, Ottawa Presbytery, will become vacant June 30. Interested ministers please write to H. D. MacMillan, Recording Steward, Cumberland, Ont.

Kintore-Brooksdale Charge will be vacant June 30, 1956. Interested ministers please write Mr. Max Lindsay, Thamesford, R.R. 1, Oxford Co., Ont.

Morpeth Charge, Kent Presbytery, vacant June 30, 1956. Interested ministers please contact Glen Heddlethwaite, R.R. 4, Blenheim, Ontario.

The Cardston Charge in South Alberta Presbytery becomes vacant this June 30. Interested ministers are invited to write W. J. Roberts, Owendale, Alta., for further information.

The Franklin Centre Charge, Montreal Presbytery, is vacant. Interested ministers please write Mrs. J. Manning, Franklin Centre, Quebec.

Eganville United Church, two-point charge, will be vacant June 30th. Interested ministers please write James Moore, Chairman, Pastoral Relations Committee, Eganville, Ontario.

Englehart Pastoral Charge, Temiskaming Presbytery, a three-point charge, vacant June 30, 1956. Interested ministers write William Scott, P.O. Box 639, Englehart, Ontario.

Retired minister wanted for small congregation of Lake Megantic, Que. One service a Sunday. Manse near church conveniently located in centre of town. Will welcome inquiries. For further information write J. B. Lavalliere, Box 878, Lake Megantic, Que.

Births

McAVOY—To the Rev. and Mrs. H. J. McAvoy (nee Mary Macleod), a son, Roderick Alan, in Galt, Ontario, on April 9, 1956.

WATT—To Dr. W. Donald and Mrs. Watt (formerly June Lines, Reg.N.) at Queen Charlotte City Hospital, B.C., a daughter, Victoria Joy, a sister for David and George.

LEMKAY—To The Rev. and Mrs. R. K. Lemkay of Grimsby, Ontario, on April 17th, 1956, a daughter, Ruth Elizabeth.

Yes!

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From Coast to Coast

under the Board of Evangelism and Social Service this programme goes on:

Christ says: "Neither do I condemn"
Our answer: Yes—Lord!
Christ says: "One of these little ones"
Our answer: Yes—Lord!
Society says: Illegitimate
Our answer: "In the image of God"

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